

# *The* CHRISTIAN CENTURY

*A Journal of Religion*

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Protestantism Is Catholic!

*An Editorial*

Pulpit, Press and Public Opinion

By Charles R. Zahniser

Catholic Strategy in the City

By Marvin R. Schafer

Gifford Pinchot

*An Editorial*

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# The CHRISTIAN CENTURY

November 19, 1930

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## The Office Notebook

A certain part of the press, both British and American, is railing at the MacDonald government because it has proposed that an end be made of public pilgrimages to the grave of Britain's unknown soldier. The suggestion of the British foreign office gave the desire to hasten the appeasement of war animosities as its reason. We doubt whether wreath-placing of this sort contributes much to keeping alive the hatreds of the war period. But we favor the MacDonald proposal, just the same. No cheaper way of securing personal publicity has been devised than to march to the graves of the various unknown soldiers, flanked by a full corps of newspapers and movie photographers, and then expect the Sunday rotogravure supplements to do the rest. There are a few times in every year when national tribute at these honored graves is fitting. But such occasions are not many.

If the war department is really interested in keeping the R. O. T. C. going in American colleges it will do well to pay attention to recent editorial remarks by the Harvard Crimson. This famous student paper has charged that the R. O. T. C. at Harvard has become nothing more or less than a refuge for lazy and dull students who, if it were not for the "snap courses" provided in military training, would flunk out. No academic department run on such a basis can last long.

Dr. John Ray Ewers writes of his annoyance at the types for making him say, two weeks ago, that there are 72,000 students in the various colleges and universities of Pittsburgh. The number should have been 22,000. Dr. Ewers calls the typographical error "obviously absurd." But why should it be? Everybody is accustomed to having big things come out of Pittsburgh. Why should a student body of 72,000 in that city of nationally famous football teams be "obviously" absurd? We doubt whether the chamber of commerce will support Dr. Ewers in his use of the adverb.

Here's a bit of late news from the circulation front, written after the advertisement on page 1431. Due to some delay in the mails one minister of a great church in the Chicago sector did not receive his Open Letter until Wednesday morning, November 12. Immediately he made his plans to appeal to his congregation for new subscriptions on the following Sunday, and telephoned the office for enough extra Special Rate Certificates to provide for the needs of the large number he confidently expected to respond. Our readers have evidently caught the seriousness of the situation at once. Like The Christian Century, they mean business.

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# The CHRISTIAN CENTURY

An Udenominational Journal of Religion

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## *A Solemn Responsibility*

**W**ITHIN the past few days, The Christian Century has awakened to a very solemn fact. It has been a fact for a long time, but has not been recognized until now. It has to do with the prohibition situation. In a word, it is this: The Christian Century stands alone among the independent opinion-making weeklies of the country, of national circulation, as an advocate of federal prohibition.

Consider the situation carefully.

Along the entire range of journalism, the dry cause is dangerously handicapped by the lack of an adequate press. Everybody knows that the powerful metropolitan daily press is, and for a long time has been, wet. One by one the great commercial newspapers of the land have followed the line of financial advantage and declared for some form of modification if not repeal of federal prohibition. Every morning and every evening the millions and millions of newspaper readers are subjected to a wet bombardment in the form of colored and distorted news about prohibition, or cartoonist caricatures of it, or editorial argument for its abandonment. Multitudes whose minds are open to conviction never see any printed word on the other side.

When one turns from the daily press to the periodical press, the same condition is found to obtain. The monthlies, in so far as they take any position, are wet. The popular weeklies are either sopping wet (like *Colliers* and *Liberty*) or cynically silent (like the *Saturday Evening Post*). Exception must be made of the *Ladies' Home Journal* and other monthlies published for women readers. The intellectual weeklies are either frankly wet or they scorn to regard prohibition as a vital issue, affecting impatience because the attention devoted to it shuts out a consideration of other issues deemed more important. Not one of them is a champion of the dry cause. The *Christian Herald*, which has done yeoman service, now announces that it is becoming a monthly. Its

power to serve the dry cause will, therefore, henceforth be curtailed.

There remain the denominational papers—  
And The Christian Century.

The denominational press has made a loyal and leaderlike contribution to the cause. Consistently voicing the will of the churches these papers must be given the major credit for maintaining the morale of the prohibition movement from the earliest days down to the present. Their constituencies should give them increased support in this critical hour. But they will be the first to admit that their legitimate preoccupation with denominational affairs restricts their space and limits their influence in dealing with great public questions.

What the prohibition cause needs—and its value will be beyond price—is an absolutely free journal of opinion, detached from every kind of headquarters, perfectly free from all institutional control, standing on its own independent feet, representing only itself, without obligation to leaders of any organization, untrammelled by any vested interests that have grown up in the past years of prohibition warfare, but under irresistible conviction as to the soundness of the prohibition principle, and courageously creative in setting it forth.

Except for that last clause—"courageously creative in setting it forth"—the above paragraph, we may claim without immodesty, is an exact description of The Christian Century. As for the last clause, our readers can say whether it is applicable.

It is this unique position of The Christian Century in relation to prohibition which has suddenly defined itself in the mind of its editors. It has been a sobering discovery. We do not point to it as a thing to boast about. It is a fact, rather, to deplore. It gives a measure of the odds against which the dry cause must contend during the next two fateful years. For prohibition will be either lost or won in the two years that lie ahead.



The recent election gave the wets new hope. They think that the tide of national sentiment is moving their way. From now on they are out to win. Election day in 1932 is their ultimate goal. They have greater resources than ever before. Despite the dry south, they have already practically taken the democratic party into camp. Their purpose is now to capture the republican party. This they intend to do either by compelling Mr. Hoover to be wet or by displacing him with a candidate who is wet. The strategic factors in the situation are complex, and this is not the context in which to analyze them, but there can be no dispute that the first major objective of the wets is to get control of the republican convention in 1932. Between that date and the present moment two decisive events will take place: the Wickersham commission will make its report, and Mr. Hoover will disclose for the first time whether he is a wet or a dry.

When these two events transpire—no matter on which side their favor falls—the most intense battle that has been waged in American political history since slavery days will be on. And *The Christian Century*, we repeat, is the only organ—weekly—national—interdenominational—independent—to which the dries can look for journalistic leadership in the forming of public opinion.

Some readers, perhaps, who do not sense the essentially solemn point we are endeavoring to make, will think it strange that a journalistic organ should use its editorial page as a platform from which to cry its own merits. If any reader so interprets this editorial he wholly misses its point. Its purpose is not to cry our own merits. But just the opposite. It is humbly and soberly to call attention to a tremendously important fact, namely, that, for good or ill, in the broad field of general circulation, *The Christian Century* is the only independent opinion-making organ now available for the prohibition cause.

We wish that there were journalistic allies by our side. We wish that the *Atlantic Monthly*, *Harpers*, *Scribners*, were with us. We wish that the *Nation*, the *New Republic*, the *Outlook* (Lyman Abbott must have turned over in his grave when that paper recently became the most liquor-soaked organ in the country), the *Literary Digest*, *Time*, the *Forum*, the *World Tomorrow*, or any other of the major weeklies were with us. But they are not. One dares to hope that among them one or two converts may yet be made. As the wets, flushed with increasing success, confront the solemn duty of putting something in place of federal prohibition, some of these journals may yet see the light and lend a hand. But at the present moment *The Christian Century* stands alone.

And even so, the field in which this paper can function is a limited one. Its pages cannot be invested

with a popular appeal. It has no hope of enlisting the reading attention of the indiscriminating and casual-minded public. In this crisis, as always, its direct influence will have to be limited to the more thoughtful minority in every community. But through them its indirect influence in this matter, as in its discussion of other questions, will be incalculably potent.

Moreover, *The Christian Century* cannot become a propagandist organ. It will not change its character as a liberal journal of religious discussion—taking religion as embracing a wide range of human interests—in order to become a vassal of the dry cause, or of any cause. Anything but that. It is not willing to become a propagandist organ at all—not even of prohibition. But it accepts the fact that for the next two years prohibition will be one of the most acute issues in our public life. And it proposes to discuss that issue in the same liberal spirit of truth-seeking and earnest truth-telling which its readers expect it to bring to any other subject. It knows that there may have to be basic changes in the mode of organization and in the leadership of the dry forces. Certainly there will have to be created a brand new apologetic for prohibition. *The Christian Century* cannot be restrained from calling for these changes and working for a conceptual reorientation of the movement whenever and wherever it believes that such changes and fresh conceptions are required.

It is a solemn responsibility that has fallen upon us. We did not seek it. But we do not shrink from it. Instead, we dedicate these pages to the most effective discharge of that responsibility of which our powers are capable. The prohibition situation will be discussed here in all its aspects—its social philosophy, its leadership and organization, its political strategy. This editorial task will be undertaken at once with the design of awakening the complacent dries, of sharpening their vision as to what is happening under their eyes, and re-forming the wavering line of battle. We know that more brains must be put into the prohibition enterprise than ever before. And we mean to get them—the brains of the best economists, educators, sociologists, physicians, statesmen, in the country—and to put them at work writing on this issue for our readers with an authority and a power never before expressed in the pages of any magazine.

Without the slightest apology, we invite our readers' cooperation. In an hour like this any hesitation to put such a matter up to the loyalty of our readers would be not modesty, but sheer squeamishness. We fling away all such mistaken and false editorial pride. And we ask our most "dignified" readers likewise to break through their inhibitions and to lend a hand in enlarging the reading constituency of this paper by tens of thousands. The fact that there exists no other journal that is doing what *The Christian Cen-*



tury is doing, and proposes to do, should be sufficient to allay our qualms, if any of us had any. It is not too much to say that the success or failure of prohibition may rest with The Christian Century!

But this is only to say that it rests with the *readers* of The Christian Century. They already constitute the most powerful moral bloc of public opinion in this nation. How better can they exercise their power than by enlarging the bloc itself? Our readers are not the kind who respond easily to circulation "selling talk," albeit the present circulation of The Christian Century has been attained by virtue of the friendly efforts of its subscribers in securing the subscriptions of others. To that gracious method we now appeal—with this difference: we now ask for an intensive and immediate expression of it.

Every teacher in your public school should now be sought out—every professor on your college faculty—every minister in your town—every legislator in your state and representing your state at Washington—every colleague on your board—every parishioner in your congregation who can read serious discussion—every lawyer, physician, club woman, thoughtful business man, political leader—these should be sought out and enlisted as readers of The Christian Century. That they will profit by it, your own testimony is the best assurance. The profit to you, friendly reader, for securing their subscriptions, will be computed when the crisis is safely past and the "noble experiment" has been accepted by the people of the United States as a secure and abiding achievement in national self-control.

## EDITORIAL

**M**R. HOOVER'S Armistice day speech added little if anything to the public understanding either of the achievements of peace or its present problems. The London naval treaty was pointed to as spelling the end of competition in arma-

**The President Talks Peace—and War**

ment building for the three major naval powers. The many arbitration and conciliation treaties now being signed by our government with other governments, and between other governments, prompted the President to declare his belief that "the world will become firmly interlocked with such agreements within a very few years." The world court was commended as a strongly established institution in whose work "we should have a part." The Kellogg-Briand pact was called "one of the most potent instruments for peace that the world has ever forged for itself." But Mr. Hoover failed, as he always has failed, to illuminate the pact with any insight which penetrated below its surface meaning. Not only so, but after lauding the pledge of all the nations of the world not to go to war for any cause whatever, he proceeded to extract the very substance from the pact by these two weasel sentences: "We, as a nation, whose independence, liberties and securities were born of war, cannot contend that there never is or never will be righteous cause for war in the world. Nor can we assume that righteousness has so far advanced in the world that we may yet have complete confidence in the full growth of pacific means or rest solely upon the processes of peace for defense."

**Wanted—A President Who Supports the Peace Pact!**

**N**O, Mr. President, so long as the heads of nations talk in tones of polite cynicism, such as you have used, in relation to their solemn pledge to one another never to go to war again, we may be well

assured that a very long time must elapse before the nations can have sufficient confidence in one another's national honor to trust the processes of peace. The fact that the head of the government which first proposed the peace pact can now propose a new international law immunizing food supplies from interference "in time of war," only discloses how superficial is his own faith in the peace pact which he lauds. For a nation that has renounced war and pledged its honor *never* to carry any dispute with another nation to the battlefield, to be told by its President that the idea of a "righteous cause for war" must still be entertained, will hardly increase its respect for its own honor or that of other nations. Mr. Hoover has never grasped the fundamental nature of the peace pact. Had he done so, he would have withdrawn the United States from the London conference rather than succumb to the demand of France for the conference to proceed as if the pact were non-existent. The world is waiting for a President of the United States to say this simple, non-pacifistic thing: "The United States, having pledged its honor, intends never to go to war again, and we expect every nation which has joined us in this solemn pledge to keep its word as we keep ours."

**Armistice Day and the Spirit of Militarism**

**W**ITH each succeeding celebration of Armistice day, it grows more and more apparent that the day should be abolished. If not abolished, then withdrawn from by the churches and all peace lovers. The day has fallen into the hands of the militarists. Such a fate was inevitable. At the beginning, while the memory of the great conflict was fresh, the dominant sentiment was one of relief from the horror of war, and a yearning for the extension of the armistice into a permanent peace. But while this sentiment still finds expression in the day's celebration, it has

become so intertangled with the glamorous glorification of victory, the conjuring up of national fear of the next war, and the plea for military preparedness, that the words of peace become increasingly hollow. The public has every right to suspect that many of the high sounding tributes paid to peace are only lip-service, if not hypocrisy. This is the impression made by the Armistice day speeches of Secretary Stimson, General Pershing, Secretary Hurley, and of course the officers and ex-officers of the American Legion. In the nature of the case, the perpetuation of Armistice day is divisive. Germany and the central powers cannot share in it. A peace day is needed in which all the world may participate. Such a day is already on the calendar—August 27, the date on which the peace pact was signed in Paris. However, it has this disadvantage, so far as the United States is concerned: it falls in the one month when all our social groups, especially the churches, are in their most disorganized state. Possibly another date, equally significant, will emerge when the last of the 64 nations of the world signs the peace pact. Only seven remain outside, five of whom have definitely indicated their purpose to sign. When at last all the nations are bound by the golden chain of voluntary renunciation of war, there may be established a World Peace day that will supersede the day commemorating a military victory of one-half of the world over the other half.

### Making Jobs by Building Warships

THE annual big navy drive has opened in Washington. Before the end of this month it is likely to fill much of the nation's press. And this year the big navy builders have a new argument. To them, it looks like a much better argument than any they have been able to use for years past. Build up the navy, they cry, and so give jobs to the unemployed! The danger from such a campaign lies in its superficial humanitarianism. Unemployment has become a national calamity. Federal, state and city governments are straining every nerve to provide work. Committees of employers and social service agencies are co-operating to save thousands of families from starvation. Anything that will give a man a job—if it is only for a day—is reckoned valuable public service. The big navy advocates, therefore, are counting on finding the public defenses down when they bring forward their pictures of teeming shipyards and crowded steel mills, building the cruisers which the United States is permitted to build by the terms of the London naval treaty. Advocates of an enlarged naval program to provide jobs in the present crisis do not remind the public that it takes months—sometimes years—between the time when a ship's building is authorized and when construction actually starts. They do not emphasize the fact that this country is, at present, building nine 10,000-ton cruisers, as well as other war vessels. They do not try to point out any necessity for the ships they desire, either now or

in the future. They merely recall the diplomatic exchange by which the London conference gave the United States legal permission to build a billion dollars' worth of new warships. And they depend on the pitiful sight of the man out of work to put their unnecessary and provocative building program over.

### Unemployment and the Racketeers

THIS attempt by the big navy advocates to stam-pede the good sense of the country from behind a camouflage of concern about unemployment will suggest to thoughtful citizens a danger likely to be prevalent during the coming winter. The common desire to help men find work will be seized upon by racketeers of all sorts as a means for promoting their private and pernicious ends. This is said without detracting in the least from the actual seriousness of the unemployment situation and the necessity of doing something about it. The Christian Century has already called for action; its voice was raised long before the government was willing to admit that a critical condition has developed. The article last week by Dr. Harry F. Ward will show how drastic are the measures which this paper believes should be considered. But the critical nature of the problem as it actually is constitutes the best reason for care lest attempts at dealing with it become a chance for the racketeer. Just as individual destitution, appealing to the sympathies of the man on the street, makes this a gala day for the professional panhandler, so mass unemployment may be used to promote gigantic anti-social efforts. There is, for example, a movement already under way in certain quarters to use the surplusage in the labor market as a means of breaking up labor unions. Even more significant is the way in which the papers are beginning to talk about the number of men who would be put to work in breweries and distilleries, and the number of farmers who would have a market for their grain, if only prohibition were repealed. Every reader of this paper can be expected to do his or her utmost to aid in the campaign against unemployment. But every reader should make it a point to scrutinize each proposal for which aid is asked. Many of them will be worthy; a few will be rackets.

### A Woman's Inglorious Adventure in Politics

IN ALL the wise explanations offered for the amazing plurality of James Hamilton Lewis for the United States senatorship from Illinois, the most obvious and considerable factor has hardly, if at all, been mentioned. That was the pitiable weakness of his republican opponent. Starting out with every assurance of victory, Mrs. Ruth Hanna McCormick's romantic candidacy burst like a bubble. She had won her nomination by a plurality of 200,00 over Senator Deneen. Both women and men were enthusiastic for her to be the first woman senator. Assured by the

Anti-saloon league that she was "satisfactory," the dry voters flocked to her standard, despite the league's specific recommendation of Senator Deneen. The only inhibition which the intelligent electorate felt toward her candidacy arose from her violent opposition to the world court. But Mr. Lewis washed out that issue between himself and Mrs. McCormick by taking an ambiguous position on the world court in order to concentrate the contest on the prohibition question alone. What a battle it would have been! But Mrs. McCormick, "practical politician" though she boasted herself to be, proved the most impractical of politicians when she threw away that basic asset which underlies all political tactic and strategy, namely, the public's belief in the moral integrity of a candidate. Having won her nomination as a dry, she told the voters she would vote wet in the senate if the straw vote, alias "referendum," went wet.

### A Candidate Without Convictions

MRS. McCORMICK thus did to the wet and dry issue what Mr. Lewis had done to the world court issue: she dissolved it as an issue between herself and Mr. Lewis, by turning over her loudly alleged dry conviction to a straw vote. Guilty, thus, of nothing less than political perfidy, her campaign for election assumed the most pathetic aspect. She had no issue to discuss. Her highly paid staff of speech writers were desperately put to it to find anything for her to say on the stump, and they finally wound up by putting into her mouth a desperate appeal to support "the grand old party." What a fall was here! The women's clubs deserted her. The church vote was almost unanimous against her. And finally Mayor Thompson, who had supported her from the beginning, attempted to lead a revolt of the party organization. The *Christian Century* takes as a compliment the condemnation which Mrs. McCormick's few remaining loyal friends heap upon it as the most potent single factor in discrediting her candidacy. It points with gratification to the fact that in these pages first appeared the classification of Mrs. McCormick as the betrayer, not only of her dry constituency, but of the republican party in the state. That classification was almost universally accepted. In the sharp reversal of public opinion toward her, the voters were so determined upon her defeat that hosts of them, including tens of thousands of dries, passed by the independent candidacy of Mrs. Lottie Holman O'Neill and voted for Mr. Lewis.

### The Movies Invite More Children

THE attendance of children upon the movies has fallen off since the advent of the talkies. This fact has bothered the industry, since it diminishes revenue. Whereupon the producers have hit upon a plan to draw the children back. They have revived the making of exciting serials of the hair-breadth Harry type. The *Film Daily* expresses the opinion

that "this will do more than anything else to restore kid patronage," and it states that Universal's "The Indians Are Coming!" is going over big and that exhibitor interest is running high over Pathe's forthcoming "New Perils of Pauline" and a detective story group by Educational. These films are the sort that make children scream with fear and apprehension as the blood curdling tales unfold upon the screen. They produce jumpy nerves and nightmares. The producers may succeed in restoring box office balances by this means, but they will excuse some of us parents, perhaps, if our enthusiasm for their plan is somewhat under restraint.

## Protestantism Is Catholic!

WHEN a great Protestant leader, more than a century ago, proclaimed that "the church is essentially, intentionally and constitutionally one," he was none the less Protestant for this ringing declaration of catholicity. He was, in fact, all the more so. One of the central interests of Protestantism in the days of great reformers, as again in our own time, was the realization of the unity of the body of Christ and the communion of saints. Protestants of whatever name who seek to promote church union may do so with the realization that their hope is directly in line with the best Protestant tradition. Those who are indifferent to such efforts, or who impede them for the protection of denominational interests or for the maintenance of a "church" devoted to the perpetuation of some denominational specialty in doctrine or practice, may indeed make good the claim that they are standing firm on some long cherished opinion, but only at the cost of breaking with a tradition of union sentiment which is among the most honorable elements in our Protestant heritage, and one in which their forefathers participated.

Too long and too unthinkingly have Protestants allowed themselves to be the victims of the fallacy that Protestantism is inherently divisive, that its separation into a multitude of mutually exclusive sects has been accomplished with blythe indifference to the unity of the church and has been the inevitable outgrowth of its inner principle. More than two hundred years ago Bishop Bossuet, in his famous polemic on "The Variations of Protestantism," stated and elaborated the thesis that Protestantism is essentially divisive and will continue to divide and subdivide until its fragments become so small that they drop through the cracks between them and the whole movement disappears. Doubtless he expected that the debacle would have occurred before now. Time has given the lie to his prediction, and the tide has turned back from division toward union, but still many Protestants have an uneasy feeling that this unitive tendency is unrelated to the original impulse of the reformation and, even if practically desirable, represents a departure from the position of their fathers.

All such need to be reminded that none of the early reformers willingly or consciously abandoned the



Catholic church. They resisted the claim of the existing organization to certain prerogatives which it assumed to exercise in the name of the church. They proposed other criteria of loyalty to the church and other conditions of participation in its fellowship than submission to the domination of one of its bishops. They clamored for a free general council of the whole church; and when a council was finally held, they refused to accept its decisions because it was neither free nor general. The more they believed in the honor and dignity of the church, the less were they willing to accede to an arrangement which reduced it to abject submission to one man. As well accuse those English patriots who resisted the Stuart tyranny of abandoning England as accuse Luther and Calvin and Cranmer of forsaking the Catholic church or discarding the idea of its unity. In both cases there was revolution against a *de facto* administration which was believed to have usurped power and against abuses in practice.

The English revolutionaries succeeded in driving out the usurper and organizing a new united government. The religious revolutionaries did not. What is more, they did not succeed in achieving unity among themselves. Both political and doctrinal considerations supervened to perpetuate and multiply the divisions which had originated in a multiplicity of independent efforts to free and purify the one church. Interest in unity was partially obscured, but never wholly lost. Its revival from time to time, and its notable revival within the present generation, is not the introduction of a new element into the history of Protestantism, but a continuation of the unfinished work of the first great reformers.

The sixteenth century efforts toward union—and they were far more numerous and earnest than the superficial reader of church history may suppose—were wrecked upon theological and exegetical snags. In the seventeenth century, differences of opinion in regard to organization and orders were fortified by the conviction, on the part of each of several groups, that its form of church government was mandative by the authority of scripture. The eighteenth century, and to some extent the nineteenth, witnessed a renewed insistence upon the performance of certain "ordinances" in certain ways as essential to fellowship and therefore essential to unity.

While persecution for religious opinions was becoming repulsive to the modern mind, and while the development of religious and civil liberty was gradually setting dissentient minorities free to practice religion according to their own consciences, the concept of freedom inevitably took precedence over that of unity. No church that values unity so highly that it is willing to purchase it at the price of the lives and liberties of those who dissent can ever willingly concur in a regime of religious freedom. Protestantism was gradually learning that a vital unity and a true communion of saints can come only when freedom has been achieved.

Now freedom has been achieved, and the old yearning for unity arises again—not as a novel fancy, but

as a revival of an interest which has been present from the beginning. But the old obstructions, developed through four centuries of discordant warfare for liberty, still stand in the way: differences about theology, about organization and orders, about sacraments and ordinances. The first, which was the first great hindrance to Protestant unity, has diminished in importance. Few major denominations are now very insistent upon doctrinal uniformity. The second is, at present, an apparently insuperable barrier to complete unity between certain groups but negligible as between others. The third, nonexistent as a barrier between many great groups, is a serious hindrance between some.

All of these obstacles need reconsideration in the light of that better understanding of the mind of Christ which surely we may modestly claim has been attained through four centuries of Christian experience and Christian scholarship. We have not learned everything, but we have learned some things. We have learned that the cohesive and integrating principle of the church cannot be the universal authority and supreme lordship of an infallible bishop of Rome. It cannot be an agreement upon a theological system professing to be derived from a common interpretation of an inerrant revelation in documentary form. It cannot be any form of church organization or any set of formal requirements for admission or "conditions of salvation" conceived as delivered by divine authority. It can be nothing less than the union of Christians with Christ. United with the great head of the church, the followers of Christ will yet find a way to become one body, worthy to be called the body of Christ.

It is time for Protestants to realize that, in seeking for unity among themselves and, so far as possible, with all other Christians, they are in harmony with the original and unbroken Protestant tradition of devotion to the communion of saints and the unity and catholicity of the church; and that, in the pursuit of those objectives, no opinions about theology, or organization, or orders, or sacraments and ordinances, must stand in the way of recognizing the union which exists between all Christians and Christ from which the unity of the church must flow.

## Pinchot

THE most significant event in the recent election was the victory of Gifford Pinchot in his campaign for the governorship of Pennsylvania. American liberals have every right to view with satisfaction the outcome in most of the states. The election of Borah in Idaho, Norris in Nebraska, Walsh in Montana, Couzens in Michigan, LaFollette in Wisconsin, Costigan in Colorado, and Dean Cross in Connecticut is a sign of a reviving liberalism throughout the nation. Governor Roosevelt of New York owed his tremendous majority much more to his social and political liberalism than to his position on

prohibition. The defeat of Butler in Massachusetts and McCulloch in Ohio showed equally the determination of the country to keep Tories out of office. But however important and encouraging these results, they do not tell as much about public opinion as it now is as the Pinchot victory in Pennsylvania.

Mr. Pinchot's return to the governorship has been won in the face of odds so terrific as to appear almost insuperable. When he announced his candidacy for the republican nomination last spring, every powerful element in his party's state organization declared against him. An independent wet candidate, backed with an inexhaustible campaign fund, was put into the field against him. The Mellons, the Vares, the Grundys—all the overlords of the tory republicanism of Pennsylvania—united against him. All that Mr. Pinchot had in the way of support was the labor group, particularly in the coal fields, the drys, especially in the smaller towns and rural counties, and such of the common people as had been convinced by his former administration that in him they had found an honest man.

After a primary struggle of unprecedented bitterness, Mr. Pinchot won. Immediately, old-line party leaders threw the nomination into the courts, seeking to have it invalidated on the basis of alleged irregularities in the voting in counties where the Pinchot strength had been strongest. The courts refused to nullify in this fashion the obvious will of the republican voters of Pennsylvania, but they did later refuse Mr. Pinchot's own petition for access to the campaign funds of his own party.

Throughout the campaign, Mr. Pinchot was left to fight a lone fight. Before the election, practically every prominent leader of his party had deserted him. General W. W. Atterbury, president of the Pennsylvania railroad and prominent figure in the Association Against the Prohibition Amendment, led the procession into the democratic camp. General Atterbury was the republican national committeeman from Pennsylvania, yet he came out in favor of the wet and socially conservative democrat. The mighty Vare machine, which holds Philadelphia in fee simple, followed Atterbury. Congressman Graham, republican chairman of the powerful house judiciary committee, also bolted. Big business interests in Pittsburgh, many of them prominently identified with the Mellons, put their strength behind Pinchot's opponent. Day after day the business leaders of the state deserted the republican nominee, the week before election being marked by declarations from Samuel Vauclain and Cyrus H. K. Curtis favoring the defeat of Pinchot. As the campaign closed the only republican tory who remained outside the democratic ranks was Grundy, and he stood there not from love of Pinchot but from hatred of Atterbury and Vare.

But that was not all. The republican administration at Washington pursued a vacillating and negative policy which was equivalent to opposition to the republican gubernatorial candidate. Mr. Pinchot's running-mate at the head of the republican ticket was James J. Davis, secretary of labor in the Hoover

cabinet and nominee for senator. Mr. Pinchot ventured at one point in the campaign to interpret an action by Mr. Davis as an inferential endorsement of the Pinchot candidacy by the white house. Mr. Hoover immediately repudiated this, and Mr. Davis was thereafter withdrawn from all active campaigning in Pennsylvania, leaving Mr. Pinchot to carry the burden of the closing weeks of the campaign alone.

Yet Mr. Pinchot won. He won by 80,000.

This victory is the high point, to date, in one of the most remarkable careers in contemporary public life. Our readers are sufficiently familiar with that career so that we need not do more than summarize it here. Born with sufficient wealth to enable him to choose any attractive mode of life, Mr. Pinchot became one of the earliest foresters who achieved a national reputation. Under the Roosevelt administration he was given his chance to preach conservation to the country, and by the time that administration closed the Pinchot policies for the saving of natural resources, especially water power and forests, had been generally accepted as wise by the American public.

Whatever his success in influencing public opinion, Mr. Pinchot had by no means arrested the activities of the private interests which desired to secure wealth at the expense of the national domain. There followed, therefore, under the conservative Taft administration the sad Ballinger affair. In that fight, Pinchot vindicated his position to the extent of forcing Ballinger from the Taft cabinet. He did so, however, at the apparent ruin of his own public career.

Pinchot refused to accept the defeat suffered in his elimination from the government conservation service as final. When Roosevelt led the Bull Moosers into action in the campaign of 1912 Pinchot trumpeted with him at the head of the herd. Two years later he ran for the senate on the progressive ticket. As often as a campaign was fought in Pennsylvania in which liberal principles were involved, Pinchot could be counted on to be found fighting on the liberal side. Such fighting, in a rock-ribbed conservative republican state, generally ended in defeat. But defeat has never worried Pinchot. Neither has it ever made him surrender by an iota the principles upon which his whole career has been based.

In 1923 a miracle happened. He won the republican nomination for governor, and was elected. For four years he gave Pennsylvania an administration of exceptional effectiveness. Yet the period was one of intense warfare, since the governor would not support the public utilities program demanded by the big business interests dominant in his party, and since he would not wink at the farcical administration of the prohibition laws being given by the federal treasury department under the secretaryship of Andrew Mellon. Standing for liberal policies in the control of utilities and honest enforcement in the control of the liquor traffic, Mr. Pinchot made enemies of all the republican barons of Pennsylvania. When, at the end of his term as governor, he dared oppose

Boss Vare of Philadelphia for the senatorship, these reactionary forces combined to crush him.

But Mr. Pinchot refused to stay crushed. Although he was assured by all political commentators that his public career had come definitely to an end, he went to work again, quietly but effectively, to win his way back to office. Not all of his time was given to politics. There were long months, for example, when, with his family and the expedition which he had enlisted, he was engaged in making valuable scientific studies of the marine life of the south seas. His interest in the practical aspects of forestry and conservation of natural resources never flagged. All the time, however, he was girding for another fight. Now he has fought it, and won.

Gifford Pinchot thus stands out today as one of the political leaders with whom America must reckon. He has shown the heart and arm of a warrior. He has shown an ability to hold to his ideals and principles almost unparalleled in present-day politics. He has shown an appreciation of the vital issues confronting the public, and a readiness to take the side of progress at whatever personal cost. He has found the way to the confidence and support of the common people. He has been blessed of providence in the enemies whom he has made. As the American people begin to seek for leaders who can think straight, speak straight, and act without fear, they are bound to take the Rooseveltian figure of Pennsylvania's governor-elect into account.

## The Lambeth Conference

A Meditation by Safed the Sage

**I** WAS in London when the Lambeth Conference approached its close. And I sate on a bench upon the Thames Embankment nigh unto the Houses of Parliament. And two men came and introduced themselves to me.

And one said, My name is Colenso. And the other said, Mine is Stanley. And for this afternoon have we stolen out of the back Gate of Heaven that we may see this performance end, for we have memories of the Lambeth conferences of our time.

And I said, Well are ye entitled to Play Hookey for this day. Colenso, thou wast a Schoolmaster, and had a good Income from the sale of thy Text-books, and hadst paid up thy College Debts and wast on Easy Street. But for the love of Christ and of human souls thou didst go to Africa, where the Old Phogies never discovered thy Scholarship, but didst see thine Heresies halfway round the World. And the First Lambeth Conference was called that Bigots might Denounce thee and Excommunicate thee, and that thy Martyrdom might be the first fruit of the Lambeth Conference.

And thou, Stanley, wast Dean of Westminster and kicked from its threshold the clothes of those who Stoned Colenso and slammed the Abbey door in their

face, that no prophet might perish away from Lambeth.

And they said, Go to it.

And I said, Behold what they now have done, with a Treatise on God that belongeth back on the Dusty Shelf; and a Ludicrous Comick on Birth Control; and a paragraph on South India, saying, It is a Noble Experiment; take it and go to the Devil; and one on Church Union Passing the Buck.

And Stanley and Colenso applauded.

And I said, Come, the procession of Taxis is starting across. Let us meet them. I will Interest the Drivers, and do thou drag out the Bishops and Dump them into the Thames.

And they inquired, Shall we spare the Younger ones?

And I said, Not so. Save a few of the Older Ones for their Decorative value. But the younger ones neither Die nor Learn.

And we were getting a Good Start. But someone is always Taking the Joy out of Life. For along came some Traffick Cops and meddled. And we three men quit while the quitting was good.

But this I observed as we left the Bridge, that Rivermen were busy below fishing out Bishops. And Archbishop Lang, who is proud of resembling George Washington, should have been Very Proud; for he stood in the stern of a small boat, his shovel-hat and knee-breeches dripping, looking like a Wett Proof of Washington Crossing the Delaware.

So I dropped down to Southampton that night after that Stanley and Colenso had gone back to Heaven, and as I thought of that Noble and Epoch-making Event, I was glad to have had a share in its Most Notable Feature.

## Not by Bread Alone

**W**HEN music spills from golden throat  
In wild bird reveille,  
I push the drab world out in space  
And live in melody.

When color glows in countless ways  
Before my hungry eyes,  
I am a gormand at the feast  
Unmindful how time flies,  
For when this pageantry is spread  
I quite forget my daily bread.

When cool waves run to greet the sands  
And whisper deep-sea lore,  
I stand, at crimson close of day,  
Enchanted on the shore. . . .  
Each season wafts in new delights  
As beauty flames its way,  
In rock, and earth, and sky, and sea,  
With respite for the day—  
And, oh, my dear, I humbly own  
I cannot live by bread alone!

EMMA THOMAS SCOVILLE.



# Pulpit, Press and Public Opinion

By Charles R. Zahniser

ONE of the most significant features of the present prohibition situation is what has practically become a duel over the issue between the pulpit and the press. It is significant because of its bearing on the functioning of these two agencies in the field of social control. Which is the more to be trusted in that field?

The pulpit put prohibition into the constitution, and the press is now trying to take it out. Of course there are some papers on the dry side, as there are a few pulpits on that of the wets, but, taken in the large, the line-up is quite clear. Aside from the religious papers and some other publications which are organs of special interests or measures and are usually subsidized in one way or another, there are few publications now supporting the dry cause. The commercial press, by which is meant that which is conducted as a business enterprise for profit, including both the daily papers and current magazines, has mostly been enlisted by the wets, at least to the extent of carrying featured articles attacking prohibition and giving very meagre notice to matter supporting it.

## *Pulpit Brought Prohibition*

On the other hand it was the agencies of the church under leadership of the pulpit which, keeping up a ceaseless campaign down through the years against the saloon, finally produced a public opinion and sentiment so widespread that the present laws were enacted. It is true that other interests supported the movement, but always under the leadership of the pulpit. The school participated, but it was at the instance of the W. C. T. U., an organization of church women, that the laws providing for this were enacted. Social agencies helped. So, toward the end of the struggle, did business interests which brought up strong reinforcements without which the victory would probably not have been possible.

But all this does not change the fact that it was the Christian pulpit which year after year kept up the agitation that led to final success. Even the Anti-saloon league, which constituted the militant arm of the movement and which furnished most of the generalship, always maintained that its strength lay in its being "the church in action against the saloon." And in the renewed conflict now on, it is every day becoming more manifest that the maintenance and increase of support for the continuance and honest enforcement of the dry laws will have to depend chiefly on leadership from the same sources. Lincoln once said, "In the darkest hours of the struggle, the Christian pulpit was one sheet anchor to which I could always hold and which never failed me!" Apparently that history is about to be repeated.

From the public point of view this situation is of profound interest because of what it implies for social control. Here in the center of the battlefield are two agencies long powerful, the pulpit and the press. They are facing each other in what cannot but be a straight-out fight between the two. In former days, when the pulpit was the aggressor in fighting for the dry cause, it did so valiantly. Today it finds itself facing a powerful new antagonist with the aggression on the other side. It is a new position for the pulpit, and there are indications of bewilderment in some quarters on the part of its representatives, some men not fully realizing the turn affairs have taken. But the issue between the two antagonists is daily becoming more clearly defined, and there is very little likelihood the pulpit will lie down or take a drubbing. Its record is not of that kind.

## *Why the Press Is Wet*

The reason why the commercial press has gone over so generally to the wet side need not detain us here more than to note that it was because it was financially profitable for it to do so. Some of the ways in which that was brought about are easily discernible, some others perhaps not so much so, but the fact of social significance is that the press, being a commercial institution, subject to the economic motives of commercialism, has found its economic interest leading it to do as it has done. This is of far-reaching import when the press is considered as an agency having to do with the determining of public opinion and sentiment.

It is often contended that the function of the daily paper is that of a reflector rather than a director of public opinion. But even in that capacity it has wide influence, and its opportunity for distortion is so great that it is difficult for it to avoid shaping its pictures so that they favor one side or another of a controverted issue. But when, as in this case, the press so generally becomes the open advocate of a policy which in the eyes of many is socially reactionary and unwholesome, it indicates how serious the situation might become were we left entirely or even chiefly dependent on it for influencing public opinion and sentiment. Suppose the pulpit were not participating in the present conflict; what would the situation then become?

## *Methods of Social Control*

It is thus that this situation is significant, in that it brings out in strong relief the issue concerning the function of the church in social control, a question on which there is much apparent confusion in many quarters and on which there is need just now for careful thinking. Edward Alston Ross many years ago set forth what has come to be recognized as a standard analysis of the stages and factors in social con-

trol. These he found to be in three segments. There must be, first, an appeal to public judgment with its sanction of public opinion; second, the stirring of public sentiment, the sanction of which is fellowship or intercourse as expressive of approval or disapproval; third, there is frequently need of public action, the sanction of which is coercion, usually in the form of law enactment and enforcement.

Professor Ross proceeded to show that every effective measure of social control must of necessity proceed in this order, though it is not necessary in all cases that it go through the last of the three stages indicated. That is, it must always begin with securing favorable public opinion and public sentiment. On some measures this is sufficient. But on others law enactment and enforcement is necessary.

#### *State Sovereignty*

Now, this third field, that of public action, is distinctively that of the state and the state is ordinarily jealous of any other agency becoming active there. And it is apparently properly so, for its very sovereignty cannot brook partnership with any equal in this. Particularly is it dangerous for the church to undertake to operate in this field. It too easily leads to inquisitions and witch burnings. Experience has shown that it inevitably brings embarrassments to the church itself and is ordinarily marked by inefficiency. This is true even when the church goes no further than to seek to be an assistant to the state in law enforcement by, for example, establishing agencies of its own to act as detectors of crime and public prosecutors. In so doing, the usual net result is that public officials wishing to shirk their duties are thereby afforded an easy alibi, the church agencies find themselves loaded with an immense task for which they have neither the resources nor the skill, the work is poorly done and the church is embarrassed.

But Ross and many other authorities have shown how exceedingly dangerous it is for the state to become active in the other fields, for the influencing of public opinion and sentiment. Instances of this were furnished by most of the nations in their propaganda programs in connection with the world war, against which there has been so much resentment. The pre-war policy of Germany, in which that government for years pursued a definite program of dominating public opinion and sentiment through school, press, and even pulpit, is another instance in point. Nearer home and more recent still, was the effort of Mayor Thompson to control the teaching of history in Chicago public schools, which has so much angered Chicago people and amused the rest of us. Nor can we forget anti-evolution laws and the dismal Dayton trial.

In this also is to be found the reason for the recent refusal of the federal government to conduct a campaign of instruction through the schools on the values of prohibition. To do so would be setting a dangerous precedent. For if the government is to presume to make sentiment in support of one law, it

may do so for any other. It might have done so in support of the continuance of slavery and it could easily become aligned against progressive change of any kind. That way lies tyranny. It is the business of the government to make and enforce laws demanded by public sentiment, but not to seek its control.

#### *Who Shall Make Public Opinion?*

But if the government may not function as an agency of social control in the making of either public opinion or public sentiment, by whom shall it be done? Historically, there have been three other outstanding agencies—the press, the school, the church. We have already noted how the present prohibition situation shows the limitations of the press. And most of those limitations are inescapable and apply to any live issue. For if a publication is to be made a financial success its policies must necessarily be determined largely by its revenues. This is a constant check on its advocating measures not yet widely popular with its clientele, or inimical to the interests of its advertisers, to say nothing of temptations to bow to the desires of interest seeking subtly to purchase its friendship.

The school is manifestly an agency of great power, particularly in the making of public opinion. But it also has definite limitations. The public school is an agency of the state and as such is subject to something of the same limitations as the state itself, and this applies to the state university as well as to the common school. Then there is the larger limitation which rests on all schools particularly in relation to public sentiment, in that they deal ordinarily with youth. This means that the public sentiment they generate will in large measure wait for its expression until those in school arrive at years and positions of influence. It is adults whose sentiments determine public policies, and the schools reach these only indirectly.

#### *The Church's Responsibility*

All of which seems to define rather clearly where the church has its large field of opportunity and responsibility in matters of social control. Particularly is this true of measures of social advance. Dr. Cadman once called attention to the fact that "society is so constituted that it quickly resents the interference of ideals with its inherited proclivities." For that very reason there is needed some strong incentive like the sanctions of religion to arouse men to move forward. Religious sentiment was the dynamic back of the dry movement and has been back of many others calling for unselfish sacrifice.

Putting the same thing in another way, here is the place for the exercise of the prophetic function. Indeed, the very demarkation here undertaken is evident in the cry of one of the prophets of old: "Behold, I have set thee a watchman . . . therefore hear the word from my mouth and warn them from me . . . If thou dost not speak to warn . . . his blood will I require at thy hand! Nevertheless, if thou speak to warn and he turn not away—thou hast delivered thy soul!" Here is the commission; here also is the limitation.

# Catholic Strategy in the City

By Marvin R. Schafer

WILL Protestants concede the superiority of the Catholic church in any realm? Using mere institutional survival and self-support of a church as the measuring rod it would appear that as an "experiment" in city church administration the Catholic church is unquestionably superior.

When one endeavors to trace the history of an "old line" Protestant church group in the city of Chicago he becomes involved in a maze of removals, reorganizations, combinations and recombinations . . . and deaths. The Baptist church is typical. Out of 63 churches in the city only 21 have not moved from their original location and of those 21, six are less than seven years old. Twenty-two churches have died and ten others have combined. Often a church's history tells of a membership fleeing from the center of the city toward the rim of freedom as economic independence is gained. A few souls, isolated and usually economic failures, are left behind to carry on the gruesome task of watching a church in its painful, hopeless and often long-continued death struggle. Its members view with mingled terror and despair the influx of people of other standards and other races.

## *Catholic Churches Stay Put*

But what has the Catholic church done in this century of fluctuation, of expansion and supplanting? Out of the 255 original parishes, 253 are still going concerns and only six churches have moved more than half a mile from their original location! Nor is that all. In the Protestant church removal, combination and death have come in spite of the personal sacrifice and the devotion of its members, assistance from city mission funds, ladies aids, gymnasiums, free summer camps for church attendance, boys' clubs, girl scouts, music clubs, and whatnot, some of which bear an indefinite if not questionable relationship to a specifically religious program. One finds few of these efforts in the Catholic church except those legitimately connected with the parochial school program. But in the disorganized areas many of the Catholic churches no longer maintain a school.

A search which I made for indigenous self-supporting "old line" Protestant churches within three miles of the Chicago loop was practically fruitless, but in that same area there were a score of healthy Catholic churches. Some of these were "national" churches, but there were also churches ministering to special interests which no longer gathered their congregations on national lines, indeed if they had ever done so. These churches were living in an area where a few "salvation" missions were the only remnants of retreating Protestantism.

Part of the explanation of this survival is immediately evident when we recall that it is a "mortal sin" for a Catholic to "miss mass on Sunday or holy days of obligation," or "not to confess his sins frequently before a priest," that "masses for souls in

purgatory are a necessity," as are "indulgences for freedom from temporal punishment due to sin," and "that certain shrines of certain saints have a particular religious potency." But there are other factors as well.

## *Dogma and Devotion*

A walking trip around the loop stopping to visit some of these churches of special interest may indicate what some of those factors are. On the south side of the loop under the shadow of a mammoth hotel we find St. Mary's, which will celebrate its hundredth birthday in three years. Here, just as in its sister churches in this inner loop area, worshippers at the daily noonday masses seek freedom from the noise and cares of the world as they pause for their religious devotion, while on holy days of obligation standing room is at a premium. We listen to the famed Paulist choir and recognize among the worshippers many who make their homes in nearby hotels. Catholics go to church when they are away from home.

We turn west to an aged German parish with its high iron fence in front, St. Peter's, swallowed up in railroads and noise and smoke. We try to speak to one of the priests but are told that they are all busy but will we "please sit down in the waiting room" which already contains some twenty others who are waiting. We later learn that these are believers waiting to make their confession and that the priests at St. Peter's hear 10,000 confessions annually! Later we hear from other priests that a large number of Catholics do not like to confess to the priests of their own parish.

## *Noise, Smoke and the Confessional*

We cross under elevated tracks and over viaducts, past belching factories and palatial depots, till we come to an old Irish parish, St. Patrick's. We listen to the mass sung under the direction of the music supervisor of the city schools and gaze on picturesque Gaelic art, receive an invitation to one of the frequent "missions" (evangelistic meetings under a different name), hear a sermon on the present persecution of the Catholics by the Protestants, and stop for a moment at the shrine of the "Devotion to the Little Flower" which enjoys a special papal blessing. As we leave, the gracious Irish priest tells us that St. Patrick's holds a special mass at two A.M. Sunday mornings to take care of those coming home from late Saturday night parties somewhere in the loop. They can return home secure in the feeling that their religious obligations have been met.

Now we swing north to Holy Name, cathedral of his eminence, Cardinal Mundelein. There is standing room only. Those ahead of us in their rented pews are from the "gold coast," near us are inhabitants of the adjacent hobo-land. But after all class makes



but little difference in the democratic participation in the ostentatious mass, pleasing alike to eye and ear and favored from time to time by the presence of his eminence.

### *Fronting the Tracks*

We leave the inner loop area, with its loop crowds attending noonday masses, and take a taxi three miles south and west to St. John's, standing in a deserted, semi-industrial area with a huge front yard of railroad tracks. St. John's has watched seven successive nationalities surge through its parish in their panic-stricken sweep toward those areas of "respectability" on the edge of the city. Here, due to a special grant of the mother church of St. John Lateran at Rome, we may enjoy all the religious benefits that would accrue to us were we to worship in that famous Roman church itself. We are invited to join the purgatorial society, and visit the parish home which is the center of a national evangelistic order.

We reach Notre Dame, which is about the same distance north and west. On entering the church we find the devoted lay guard on duty, since this old French church is the center of "eucharistic devotion" where the eucharist is "displayed" 16 hours daily.

There are other churches of interest in the area but to some the visit to Corpus Christi would doubtless be most interesting. The palatial stone church, school and parish house face a busy boulevard, but most of the occupants of the cars and busses continue on their southward way far beyond its parish limits. Fourteen years ago there were 5,000 souls in this wealthy and aristocratic parish, but Negroes poured into the south side and the 5,000 have been reduced to less than two hundred. We arrive at the church just as the Franciscan friars have come to assume charge and make it a confessional center as they have made St. Peter's. They also seek to promote week-end religious retreats for men, which are growing increasingly popular. There is only one colored church in the city and although it is over a mile and a half away from Corpus Christi the authorities of the diocese did not deem it advisable to establish another Negro church since St. Elizabeth's has only 4,500 souls!

### *All Self-Supporting*

So we might go from church to church noting various types of adaptation and specialization, hearing of changing constituencies, from rich to poor to rich again, from German to Mexican or Polish to English. But why weary you? In every case—with the exception of one church receiving a small sum—we find each of these churches self-supporting. Those churches finding their parish disintegrating seek to perform some special and significant function in the religious life of a devout Catholic or adapt themselves to changing language or race and thus remain not merely self-supporting but also capable of paying their Peter's pence for mission and diocesan support. They have not received an endowment from a Lawson's millions or the beneficence of a Rockefeller. Theirs is the

permanent endowment of a faithful constituency continuing the various and diverse elements of their religious worship. Of course these sources of income are supplemented from time to time by the raffling of automobiles—the archbishop's church raffled one not long ago—Sunday night benefit dances and the annual bazaar, a pretentious social affair netting as high as \$2,000.

Perhaps you would join those who have said to me, "But the Catholic religion is one of fear and superstition." I seek to make no defense of Catholic belief, but an increasing number of thoughtful Protestants still demand the retention of the few surviving "forms" and "customs" of the Protestant church, even though some of these forms may have lost their ancient and perhaps superstitious justification. They advocate the retention of these forms because, reinterpreted, they remain vehicles which can carry their full load of devotion and meaning of the highest ethical type. Will we not grant the same privilege of reinterpretation on the part of the thinking members of the Catholic church?

### *People or Wealth?*

Catholic churches are found where the people are; self-supporting Protestant churches chiefly where the wealth is. Old-line Protestantism appears to be afraid of business and industry. Catholic churches survive in that environment. Nor is it the policy of the Catholic church—as is true of most city Protestant churches—for one institution to attempt to pursue its members and hold their loyalty when they have been able to move into a better residential area. A Catholic is expected largely to participate in the religious and social life of the parish in which he lives.

Catholic churches do not move "in on top of one another," as do Protestant churches fleeing before business or cultural invasions. They are able to survive in an area where only seven per cent of the population are Catholic, but Protestant churches find it practically impossible to do so. Presenting a united front the Catholic church has won in the survival race where population movements were against it.

We hear many tales of the extreme exaggeration in Catholic statistics. Surely they could be no worse than those of a Chicago Protestant church reporting 2,000 members in the year book, but whose pastor states it has less than 500 members who are in any way active. There are also several factors which deter overstatement of the size of a Catholic church. If too large a membership is reported the chancellor may deem it advisable to establish another parish, which would divide the resources of the priest reporting. Assessments against the parish for the support of Catholic missions, the local hierarchy and Peter's pence are in proportion to the number of souls reported. The records of the chancellor often contain statements such as one coming from a Bohemian church which reported 500 families as contributors and added "large number besides doing nothing except baptize children." A visit to a representative group of Catholic churches would do much to banish

any remaining doubt. There are approximately 780,000 Catholics in Chicago, of whom 45 per cent are in "English" parishes, Polish Catholics constituting half of the remainder.

Half of the Baptist churches have less than 190 members, while only four Catholic churches report that small a number. Half of the Catholic churches have more than 2,250 members. If a church of 190 members loses 50 per cent through removals it faces

a serious problem of self-support, but a Catholic church of 2,250 souls remains a going concern even though half of that number leave the parish. The larger unit has the best chance for survival and the city Catholic church is built on the large unit basis. That is the whole story.

Yes, Catholic churches do survive in the city, and the basis of their survival is the emphasis on their religious function.

## Why the Revival Did Not Come

By John Knox

**I** SAT the other day in a downtown Southern Methodist church where a "revival" was being held. I had gone because I am a member and have been a minister of that denomination, as was my father also. Besides, I felt a certain affectionate regard for the bishop who was preaching each noon and evening of the week. The program was pretty much what revival service programs used to be. There were the old hymns and songs of invitation; there was the familiar sermon appealing to men and women "to come to Christ." The only difference was that this time there was no revival. The fires did not light; the house was not shaken as with a mighty wind, as even I have heard it shaken in times past. There were no cloven tongues of flame, and there was no endowment of power that sent men forth, renewed within and radiantly committed to high purposes.

### *Worried Preachers*

And our preachers are worried about all of this. "We need a great revival," I hear them say again and again. They try desperately, by repeating the old phrases, to work themselves and their people into the emotional, or "spiritual," mood of a Wesley meeting. They set up all the machinery for the revival, have prayer meetings for it, even pray for it themselves somewhat, but the exalted mood is not realized; the "Spirit" does not come. The preacher takes in a few members "by certificate," stretches his figures of accessions as far as possible for his report to the annual conference and tries to satisfy himself that maybe it was a good meeting after all. But, though he may brag about it a little at the preachers' meeting, he knows it was not. And though he settles quickly into the routine of parish activities, if he be a true Methodist preacher he has frequent moments of rather sincere longing, "If we could only have a great revival among our people!"

I feel, perhaps, something of the tragedy of this longing, because I know its sincerity. It means, "How can we continue to carry on when the power is gone? How can we maintain organizations, continue adding to church memberships, keep preaching twice each Sunday, week after week, when the light is

all but dead? O, for the old days when preachers were prophets of God and felt his hand beneath them and spoke not as the scribes, and people experienced a release of spiritual power which meant light and life to them!" Let no one doubt the genuineness of this yearning. How can one be a preacher and not feel it, at any rate occasionally?

### *Living Too Comfortably*

Doubtless one reason we do not have the pentecostal experience is that we are living too comfortably and therefore our message lacks the ethical character which belongs to any really dynamic gospel. The bishop will hardly come to the church from a luxurious suite in the hotel to preach a sermon which will bring men to repentance. I will not attempt to explain why this should be true, but it seems to work out that way. Nor will I say the bishop should not have the suite at the hotel. For certainly it is true that if he lived like Amos or Jesus he would not be a bishop, and "think how much more influence for good" he can have as a bishop than he could have otherwise. At any rate, so we argue about ourselves, and keep our jobs and our salaries, and, for some inexplicable reason, lose our souls. As for myself, it does not seem that I intend to give up at any time soon the very easy existence to which I have become accustomed—I doubt if I ever do—but at least I shall not marvel at my spiritual poverty nor seek very far for the reason Pentecost does not come to me.

For how can I preach repentance very effectively when I am not at all sure I am going to repent—when, in fact, I am pretty sure I am not? Every great revival has followed the preaching of some prophet who had sincerely forsaken his sin and committed himself to righteousness. His idea of sin and of righteousness may have been woefully inadequate, but there was no doubt in his mind or in others' about the reality of his commitment to it. He had himself repented before he called others to repentance. But we Southern Methodist preachers, most of us, haven't. Unfortunately—at any rate for the success of our "revivals"—we have glimpsed a righteousness too big for us. We claim we do not know *how* to

perform its demands, but the real trouble is, we do not want to. We confess we do not see clearly enough *how* to be righteous. But the tragic truth is that we see *too* clearly—clearly enough to know that we really do not want to be righteous. The price is too high. What chance have we to convict men of sin and of judgment to come?

#### *Cowardice-Covering Phrases*

To offer one example, how can my church ever have a revival when her leaders consciously ignore the demands of justice and brotherhood in relation to almost half of our southern population, prejudice and cowardice hiding behind such phrases as "the race problem" and the "delicate race situation." What deadening hypocrisy is involved in all of this! With what sincerity or effect can we hope to preach the gospel of Jesus to audiences which we insist shall be "white only"? Our words begin to sound hollow even to our own ears; no wonder they do not sing or burn

their way into other men's hearts. What grounds can there be for surprise at the church's spiritual weakness when in all our southland one hears scarcely a single resolute protest against economic, political and social discrimination, although we all know that it exists and we all know that it is as unchristian as hell?

Although there are other cankers at the heart of things, I cannot help dreaming occasionally of what a revival would sweep my church and what a tide of spiritual power would be released in the south if our people decided to commit themselves courageously to the way of brotherhood in race relations. It would mean more than a Pentecost; it would mean almost a millennium. But I know it's a dream. It will not happen. And we may even continue to wonder why the God of justice and love withholds his blessing.

No, the revival did not come in the downtown church. And they really wanted it too, . . . in a way.

## B O O K S

### Those Wicked Puritans

THE DECLINE OF MERRY ENGLAND. By Storm Jameson. Bobbs-Merrill Company. \$3.00.

IT WAS all the fault of the Puritans, in the opinion of this popular novelist who has now turned historian to elaborate Tawney's familiar association of Calvinism with capitalism by showing that Puritanism took the joy out of life and put the dust in industry. Unfortunately, her insight into the nature and spirit of Puritanism is obscured by a degree of prejudice against it which amounts to invincible ignorance. "The English Puritan was born of a fusion of . . . fear and greed." "When he had conquered, the Puritan reacted with all the exasperation and ferocity of a badly frightened man." "The Puritans hauled down and broke everything that the Church of England stood for, decency, reverence, beauty." Of Calvinism's two general principles, the first was that every form of worship not sanctioned by the Bible is impure, and "the second was that every form of human activity should be directed to one single end, the self-perfection of man, whereby he purges himself of sin and may win Paradise." Imagine anyone who had tried to understand the mind of Calvin representing him as holding out to men the promise of a Paradise purchased by "self-perfection."

It is admitted that there were terrific extremes of luxury and poverty before Puritanism came on the scene. The new-rich of Tudor days "cringed and fawned, cheated and cajoled" in their rage for acquisition, but it seems to be counted to them for righteousness that at least they were "possessed by a lust of expenditure" instead of laying up and investing their ill-gotten gains as the miserly Puritans did the fruits of their industry. And so, England was a merry old place until Puritanism came to sanctify thrift and business and to sanction the taking of interest, and that spoiled it all.

Undoubtedly Puritanism did much to encourage the economic virtues. Undoubtedly, also, it adjusted itself to the requirements of a capitalistic society in which selfish acquisitiveness was accounted respectable. (It might be well to remember, in passing, that capitalism was not born in Eng-

land, but in Italy.) And it is beyond question that the Puritans were deadly enemies of some pleasures which now seem innocent enough, as well as of some others which even the Puritan-haters would scarcely wish to see restored, just as Christianity in the fourth century spoiled the joyful old ways of pagan Rome with its bacchanalia, its gladiatorial shows, and its unprintably filthy theatrical performances. But in all of these matters the debits and credits must both be taken into account and a fair balance struck.

Naturally, one will not expect any credit to be given to Puritanism in this book for a contribution to the winning of either political or religious liberty. Charles I and Laud and among the author's heroes, and Puritanism furnishes all the villains in the piece. "The shadow of Milton sprawls its huge bulk" over the period of his prominence. As to Hampden's resistance to the king's exaction of ship-money from the whole country in time of peace, that was "merely an example of a country gentleman, backed by various mercantile interests, resisting the tax-gatherer." Just common tax-dodging, it seems; and of course a capitalistic Puritan would be just the man for that. The fact that the tax was authorized by neither law nor precedent does not count. Besides, "it is beginning to appear that the king was justified to a large extent in his action." Is it so? This would have been a good place for a little documentation to show what newly discovered data justify the imposition of the tax. But no, it is not new data but only a newly aroused hatred of the Puritans that supports the statement. The author's reverence for tradition should have admonished her that here the Puritan Hampden stood for the maintenance of an old English tradition of resistance to taxation by royal fiat.

Recently I characterized as "perhaps the best book on Puritanism" a treatise which, in its conclusions, is almost as severe as this one, and concluded by saying that "Puritanism is dead and I am glad of it." It may, therefore, be reasonably assumed that I am not violently prejudiced in favor of Puritanism. But I am violently prejudiced against prejudice, and this seems to me a prejudiced book. Nevertheless, for any student of England in the seventeenth century it is worth reading. It



contains a considerable body of material that is often passed over in histories of the period, and that material is well organized and skilfully presented—after being carefully sifted to exclude anything that might be favorable to the Puritans. As a novelist, Storm Jameson is admirable. As an historian, she has much to learn—but she will not learn it until she can approach her material with an open mind to see what it can teach her instead of with a closed mind looking only for data with which to prove a point.

WINFRED ERNEST GARRISON.

## An Autobiography with Few I's

PIONEERING ON SOCIAL FRONTIERS. By *Graham Taylor*. University of Chicago Press, \$4.00.

IF THIS can be called an autobiography of Chicago's foremost social worker, it contains fewer pronouns of the first person singular than any other known autobiography of comparable bulk. The fact is that Graham Taylor is much more interested in his work and in the city in which the major portion of his work has been done during these forty years past than he is in himself, and much more concerned that people shall know what has been done than that they shall realize how large a part he had in the doing of it. So it comes about that this volume of records and reminiscences deals, for the most part, objectively with the campaigns for better government, the efforts to create better relations between classes and races, the industrial conflicts and adjustments, the creation of social agencies and the development of a more social mind in the community.

Yet the record would not have been complete, nor would it have satisfied the critical judgment, not to mention the friendly interest, of those who have learned to know and love this dauntless veteran of many bloodless wars, if he had kept himself completely out of it. So he is there, but modestly in the background. And Chicago Commons is there, with the story of its remarkable achievements in the promotion of good will and understanding among those whom the chaotic forces of our urban life conspire to make strangers and enemies. One who will read between the lines, and read the closing chapters as well as the earlier ones, will find not only a social history of Chicago through four decades—from one world's fair to the other, one might say, speaking roughly—and a history of social thought and practice generally through that period, but also the story of the developing mind of one of the noblest souls and one of the most useful citizens that have been given to the city of his adoption. One can understand how the Lord might have risked saving Sodom and Gomorrah for the sake of ten righteous men, if they had not mere innocence but this brand of militant righteousness.

## Fiction in the Modern Vein

THE BEST SHORT STORIES OF 1930 AND YEARBOOK OF THE AMERICAN SHORT STORY. Edited by *Edward J. O'Brien*. Dodd, Mead & Co., \$2.50.

THE BEST BRITISH SHORT STORIES OF 1930. Edited by *Edward J. O'Brien*. Dodd, Mead & Co., \$2.50.

MR. O'BRIEN has been collecting and publishing annually the year's best short stories in America since 1915, in Great Britain since 1922. However sure the critics may be that they are right, there is no objective and absolute yardstick with which to measure the merits of stories. "Best" must always be taken a little freely. It is the short way of saying that, in the editor's judgment, these are worthy representatives of the better types of short stories which have appeared

in the last twelvemonth. The editor's judgment is good and his knowledge of the field prodigious. It must necessarily occur that any critical reader will dislike some stories which are triple starred on his roll of honor and some that are included in his book. To this the editor can reply that some of them he does not like either, but that critical judgment takes precedence over personal preference. His judgment inclines favorably toward those writers who create, or seem to be on the way to creating, new forms and *genres* of brief fiction, rather than to those who merely put new words to the old tunes, however cleverly. Which is as it should be. It is notable that many of the "best" stories were first published in almost unknown magazines; six of them, for example, in a small mimeographed quarterly, "The Gyroscope," gotten out by a group of experimental writers. The "Handbook," which forms one-third of the American volume, gives a complete bibliography of short stories for the year, classified and evaluated lists, and information of value to those who have stories to sell.

## Books in Brief

JEFFERSON DAVIS: POLITICAL SOLDIER. By *Elisabeth Cutting*. Dodd, Mead & Company, \$5.00.

There has long been a considerable tendency in the south to blame the woes of the confederacy on Jefferson Davis. Had he been less sure of himself, less ready to make his personal prejudices the basis for state policy, there is a feeling that the gallantry of the cause which he led would not have been so utterly thrown away. And at the least, the scourge of Sherman might have been stayed. It is hard, however, when looking back from this distance to see what better choice the south might have made of a civil leader. To be sure, Davis was more soldier than civilian, but did not the exigencies of armed rebellion demand a military dictator? As good an argument can be made for the theory that Davis, by his tenacity and near-fanaticism, kept the cause of the south alive longer than any other leader would have, as for that of his responsibility for defeat. Miss Cutting's biography deals with a vast accumulation of materials. It cannot be said, however, to supply a satisfying, let alone a final, estimate of this contradictory and intriguing career. The standard life of Jefferson Davis is still to be written.

THE DEEPENING STREAM. By *Dorothy Canfield*. Harcourt, Brace & Co., \$2.00.

Daughter of a university president and herself a Ph.D., Dorothy Canfield knows the academic world as well as anyone needs to. She knows the atmosphere of the college town, and the mind of the college professor, and the experience of the college professor's children. Yet no one could be less academic. Educated partly in Europe, speaking French better than most Frenchmen (so they say), and as much at home in Paris as in Vermont, she is as staunchly and unapologetically American as she is intelligently cosmopolitan. She has put the best of all of these qualities into this story of the developing personality of a girl who, like herself, grew up on a mid-western campus with intermittent sojourns in France, married happily, and went to Paris with her husband and children as soon as the war broke out to help her French friends. It was, one must admit, something of a disappointment to find the scene of the novel shifting to wartime France. Haven't we had about enough of that? But the disappointment was brief. No, we did not have enough until we had this. Here is a different view; no picture of bloody trenches, but an intimate account of the efforts of the civilian population, or what was

left of it, to get one meal a day and keep itself sane while the struggle was on, and of the coming of the Americans. If the patriots who hastened to buy steel common at the outbreak of hostilities, and those who bemoaned the armistice which stopped the march on Berlin, and those who went over as "relief workers" in the spirit of sightseers to enjoy the big show do not see themselves in a new light, it will be because they are too blind to see anything. And besides all that, it is a great novel, full of human warmth and understanding. Its humor is never trivial, its earnestness never strident. Dorothy Canfield's own stream has here deepened to a full flowing river.

CRIME AND THE CRIMINAL LAW IN THE UNITED STATES.  
By Harry Best. The Macmillan Company, \$6.50.

Dr. Best's book comes under the head of "compendiums." If there are any facts about how to get into an American jail, how to be classified while there, and how to get out again, it is safe to assert that he has them all here. Statistics march across the pages in serried ranks; where statistics lack generations of experience and practice are compressed into a few paragraphs. The book divides into nine parts: general nature of crime; classification of crimes; criminal procedure; extent of crime in the United States; condition and characteristics of criminal population as reflected in prison population; forms of punishment for the offender; means of release from prison; penal institutions; non-institutional methods of treatment of offenders; private organizations concerned with the offender; possible measures for control of reduction of crime. Only on rare occasions does Dr. Best permit himself an expression of opinion, as when he says that "in the battle between crime and law the former in large measure outwits the latter, and gets the better of it." Even in his section on possible improvements he is content, in the main, to confine himself to proposals already put forward by bodies like the American bar association. For the rest, Dr. Best sticks to provable facts. Because he does, his book becomes an essential for anyone who wishes to talk or write on what is one of the most vital problems confronting this country.

## A COMMUNICATION

### American Legion Conventions

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial entitled "In the Wake of the Legion" calls attention to a problem which some of us who are among its leadership hope some day to see solved. The G. A. R. men tell me that conditions which have been accompanying our conventions are not a circumstance compared with what went on at their assemblies in the early stages of their organization. I do not know. However, I agree that there is altogether too much drinking and rowdiness at legion conventions (or at any convention where thousands gather). Newspapers did carry exaggerated reports. It was said that a large hotel lost up in the twenty thousands of dollars' worth in damage done to property. That hotel reported a total damage loss of \$210. That was the hotel where most of the hilarity took place. Another hotel reported this morning that its loss was only \$10, a sum that is only incidental in a hotel's weekly budget.

I was in Boston during the entire convention. I saw more drinking and more drunks than I had seen altogether in my life previous to the convention. It sickened me. But, nevertheless, I must confess that while I was very careful to observe, I was amazed at the amount of general sobriety which prevailed. I saw hundreds of drunks and hundreds more who acted as though they might have been drinking, which may have been

little or none at all. I saw hundreds of thousands who were sober. I attended many banquets where legion officials were gathered. At only two did I see any drinking—and I looked for it. At one, a night affair, the mayor of a large Massachusetts city entertained. I saw six pints taken into the room near the banquet hall. But out of the hundred who were present scarcely fifteen did any drinking. I would not say the honorable mayor purchased the liquor nor would I say that he was in any way responsible. I did not see him take a drink. At the other banquet there were nearly a thousand seated. I expected to see hip flasks galore. I saw but one table where whisky was being consumed, and only three men at that table out of the eight did the drinking; the others refused.

I saw much that went on in the hotels and on the streets. I venture to assert that if there had been some two or three thousand men taken out of the great crowd it would have been rather calm and tame. Such a figure in my estimation is liberal. That is a small percentage, had they all been legionnaires, when it is known that there were over 70,000 registrations at the convention. And it is true that most of the rowdiness was perpetrated by men who were not legionnaires. If this is "passing the buck," then make the most of it. I hold no brief for the legionnaires, hundreds of them, who were rowdies. They ought to have been summarily dealt with. My own post here intends to do that very thing.

The aftermath of Boston has not been the aftermath of Omaha, nor of Kansas City. I do not know about Louisville. The legion could come back to Boston any time to hold its national convention. Our state convention this year, so I am informed, was the soberest in its history. On the night of the great ball there was not seen one drunk on the floor.

I feel, too, that the legion can help itself to void the idea which is apparently prevalent that a town is to be "wide-open" when it arrives and during its stay. But this cannot be accomplished overnight. It takes time. Taking the bull by the horns won't do the job. I believe we shall accomplish our ideal sooner or later. Some of us are staying in to help realize our goal. Things happen which we do not sanction, but if we stay in that does not prove at all that we are "yes-men," as some are prone to believe.

Bear in mind that the legion is still very young. It is but a child. It is true that "a child may lead them," but some children are different! Then, too, the legion is made up of hundreds of thousands of healthy, red-blooded, virile young men who, for two or more years, were fed upon a steady diet of hate, greed, prejudice, murder and whatnot. No one, with a knowledge of psychology and the workings of human nature, can suppose that these men, so fed and so groomed, could emancipate themselves within the short space of time since the world war. This is one of the inevitable prices of war.

Furthermore, place this live-wire group of young men in the midst of a people who themselves are not so far above the legion in moral understanding as to be out of sight, and what can you expect? Here, it seems to me, is the "inherent" difficulty. It is not a legion-wide malady, it is occidental-wide; at least, American-wide in scope.

I am not so much concerned with the drinking that goes on at legion conventions as I am with the puerility of thinking which goes on—and this is not the result of drink but the result of an educational process of the past two or three decades. I am deeply interested in helping to create a mind-set that has in it the will to peace, justice and brotherhood. This is the larger task. It includes not merely our legionnaires but all of us in America. The legion will have a difficult time making headway as long as it exists in a society that is pretty well saturated with tendencies favorable to the prolongation and spread of selfishness, hatred, suspicion and unbrotherliness.

Give the legion time and it will eventually purge itself of those extraneous qualities which have been hampering its real progress. The boys who went "over there" are growing up. Responsibilities are piling upon their shoulders. Families will be theirs to support. Other obligations will come to them as the years pass. These things, and others which will come, will tend to take care

of the rowdies. Many of them in a few years will have solved the problem by letting alcohol take its toll of their lives. The more sober-minded and thinking group will remain. My hope is that more right-thinking eligible veterans of the world war will join the legion and help make the legion what the noble-minded of our country desire for it.

Lynn, Mass. J. LESTER HANKINS,  
Chaplain, The American Legion, Department of Massachusetts.

## CORRESPONDENCE

### Christ, But Not Christianity

EDITOR THE CHRISTIAN CENTURY:

SIR: Probably it was not so intended, but the commentary on the editorial entitled "Laymen Underwrite Far-reaching Inquiry into Foreign Missions," in your recent issue I found at the end of the editorial entitled "The Loneliest Preacher in Christendom," i. e., in the characterization of our "schismatic Christianity" as a system "that alienates its rarest spirits." Seldom does one find today so honest and courageous a characterization as that summed up in the sentence: "The greater a Christian leader's capacity for fellowship, the more grudgingly it is given him!"

And yet, this is the system of religion that for hundreds of years the western world has tried to "force" upon the various peoples of the east! I use the inverted commas around a word that is commonly spoken by orientals when discussing this matter of proselyting. Even during the most dreadful war in history—a war started, supported and fought by Christians (with the unwillingly given help, generally speaking, of a few Asiatics and Africans)—at such a time, I repeat, missionaries dared to keep at their task of spreading Christianity. It was during that time that some prominent Indian said to Robert E. Speer, "You may preach Christ here, but not Christianity," and it was in this period that a Church of England preacher, also a teacher, on leave in England, told the story of a little Hindu lad who had been importuned to become a Christian, and whose final words should give pause to any Christian: "When I hear of Christ," he said, "I want to be a Christian; but when I hear of Christians I think I'll stay a Hindu." Never shall I forget the scathing words spoken by a Moslem soon after the war: "This horrible thing was the work of Christians; and yet Christians dare still to refer to the cruel fanaticism of the 'Mohammedan'!" Nor shall I get out of my mind for a long time the look of cynicism on the face of Zia Bey, Turkish author, scholar and gentleman, when a Christian speaking on the same platform with him, about that time, referred pointedly to the "bloody hands of the Turk."

But, the war is behind us, and before us are the years wherein Christians are to continue to create schisms among orientals, similar to those they have so unchristianly created in their own ranks, or, to come almost too belatedly to the realization beautifully phrased by an Indian whose name has slipped my mind that "religions are simply so many paths to the top of a mountain that is God and the nearer they approach to that summit, the nearer they come together." You do well to call attention to the "New Aspects of the Foreign Missionary Enterprise"; nor could you have made use, legitimately, of that other word "enterprise," which signifies a spiritual or exalted effort, and which conceivably might express the activities of missionaries in a foreign land even outside the field of splendid effort in the way of medical enlightenment and kindred endeavors, most acceptable to and appreciated by the east. The "intense suspicion" of which you speak, the suspicion that "missionaries are but the advance agents of western commercial aggressiveness" is hardly to be assuaged or lessened when the oriental—be he Chinese, Japanese, Indian or Burmese—scans the list of the laymen who are interested to underwrite research into the field of foreign missionary work, that is, if he notes carefully the background of these men—backgrounds like the American Sugar Refining Co., the National Bank of Pittsburgh; Kuhn, Loeb & Co., and so on. One

is irresistibly reminded of the old saw, "Who pays the piper, sets the tune."

Along with disillusionment in regard to Christianity has come a renewed interest in, and a redoubled faith, on the part of orientals, in their own religious institutions. This found expression here in New York, not long ago, on the occasion of a series of lecture-discussions on the great religious teachers of the world when, after the discussion was over an oriental—not a Buddhist, by the way—asked of an American who is an authority on the subject of Buddhism, "Do you not think that Buddhism is the faith for the most highly developed people—spiritually speaking—in the world?" Upon the reply in the affirmative, the questioner persisted, "And by the same token, do you not believe that Christianity is the religion that—speaking by and large—appeals to the least developed souls? I mean, Christianity as today understood and taught," he hastened to add. The answer was gravely given—an affirmative nod!

This sort of thing is not pleasant reading, but it is the unpleasant often that is the most conducive to growth and a new vision of life. The pleasant words, we know, all too often lull to indifference and a dangerous self-satisfaction. Surely new aspects are needed, here. The challenge of the oriental as regards the too long taken for granted "superiority" of the white-faced westerner over the darker-faced oriental—superiority in every field, that is to say—this challenge must be met on a different ground from that hitherto meted out to it.

New York City.

BLANCHE WATSON.

### They Help America!

EDITOR THE CHRISTIAN CENTURY:

SIR: Your recent editorial upon "The Reformed Movies" is a heroic utterance. Every lover of decency can but thank you for it. If Dante should rewrite his *Inferno* there surely would be a lower circle added to the barons responsible for these picture abominations. What a crime they have been against youth and the land. And yet the Hays group say they "help America!" The industry is described by Carl E. Milliken of New York city, aid to Will Hays, "as an agency working with the responsible elements to help America set new traditions in social responsibility for the world and for future generations. The industry aided by the counsel and support of these responsible elements is seeking for higher standards than the box-office." One of the woes of divine judgment is upon those who call evil good and good evil.

A man in my town attended the pictures Thursday night in which a blood-curdling scene represented a man swinging a knife and mowing down all who came within its reach. Early Saturday morning this man in a fit of insanity slashed himself to death. One wonders whether, if he could have seen a different sort of picture, it might not have tided him over his mental aberration and collapse.

North Haven, Me.

HENRY FELTON HUSE.

### Military Maneuvers at the World's Fair

EDITOR THE CHRISTIAN CENTURY:

SIR: It is disquieting to read in a Washington despatch to the Chicago Tribune (October 13) that "military maneuvers and exhibits by the United States army, including demonstrations of the newest developments in the science of fighting, will be one of the attractions for visitors at the Chicago world's fair in 1933." This is unwelcome news to many Chicagoans, and for three reasons:

1. If carried out, demonstrations of the newest devices in the art of fighting would be a jarring note in an exposition announced as illustrating a "century of progress" in the arts of peace, in industry, education, and in the fine arts. In a way, it would be a betrayal of the public, who are expecting a display of man's victories over nature, not one illustrating his failures and his helpless reliance upon force.

2. It was common talk in Philadelphia that one of the main causes of the "flop" of the ill-fated sesquicentennial a few years



ago was the large place given to military marchings and counter-marchings, tanks, bombing-planes, and all the other "equipment" designed for the taking of human life.

3. The large public, particularly people in the middle west, judging by their reception of war-films and lurid war-books, are sick and tired of war and of all that reminds them of it: they are "fed up" with the whole business of war propaganda and want a change.

It was announced about the same date that Mr. William R. Castle, assistant secretary of state and former ambassador to Japan, has been appointed by President Hoover chairman of a special committee to arrange for the government's participation in the fair of 1933. Judging from Mr. Castle's public utterances, this is an excellent appointment, one that promises well for sanity and restraint in the opportunities granted the army and navy to advertise their wares. We feel confident that Mr. Castle will see to it that the less spectacular features of the "secular arm," the more unpretentious branches of the service, will get their day in court, and that we shall see and hear no army planes roaring over the city at what seem dangerously low heights, a performance which, a month ago, was voted generally a nuisance and an ill-timed use of public money.

University of Chicago.

THOMAS A. JENKINS.

### [1] Yes. [2] Yes. [3] Generally No.

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial on "Madura and the Missionaries" leaves one wondering why you do not go further and suggest more definitely what the mission boards ought to do.

Ought they to refuse "grant-aid?" You seem to think so. So do I.

Ought they to refuse to pledge neutrality on the part of the missionaries? Again you seem to think so.

Now comes the rub:

Ought missionaries—"alien" missionaries—to become political propagandists? Suppose a British "alien" missionary sided with the Filipinos, what would The Christian Century say?

Toronto, Canada.

J. R. PATTERSON.

### When is "Final" in China?

EDITOR THE CHRISTIAN CENTURY:

SIR: I see by The Christian Century of September 3 that "China Issues Final Decree Against Religion in Mission Schools." May I suggest that in any such title the word final should be enclosed in quotation marks?

I also wish you would tell Saferd that I have been looking (at intervals) for thirty years for that Chinese character representing two women under a roof, but I have not found it yet.

Shanghai, China.

J. W. CROFOOT.

### Whatever Happens, Preserve Appearances

EDITOR THE CHRISTIAN CENTURY:

SIR: We have a family here in our neighborhood who are always quarreling and airing their family troubles. The mother gets angry and then shouts all over the compound, telling Hindu, Mohammedan and Christian neighbors what a scoundrel her husband is. The next day or so the husband does the same thing. No one has any respect for them—no one cares for them and everyone takes the privilege of talking about them as they talk about themselves.

I feel that the Christian editors (especially of The Christian Century and the Methodist papers) in America are acting the same as this family. They seem to take a fiendish delight—one could hardly call it Christian—in airing all the family troubles of their country and countrymen. I'm getting so darn sick of reading all this trash that I've simply got to tell you what I think of it. From the conversation of many other people that I have heard, I am not the only one who feels this way about it.

Our neighbors are losing their respect for us also because we don't command it among ourselves. I used to pass my papers on to Indian and English friends but I am ashamed to do so now and I quietly burn them. If the editors lived in India, we would think that they all had a bad case of the liver—for we certainly do get liverish articles to read.

"Let us not only do unto the Russians as we would want them to do unto us" but let's do unto each other as Americans as we ought to. Let's settle our family troubles by all means—but let's not shout them over the world from the housetops!

Methodist High School,

GERTRUDE BECKER.

Jubbulpore, India.

### Dealing With the Movies

EDITOR THE CHRISTIAN CENTURY:

SIR: Let me add a word of thanks for your excellent editorial on "The Reformed Movies." We cannot now expect anything from the management of the moving picture industry; that would seem to be pretty well settled. The pity of it is that we have a Presbyterian elder being used as a cloak of respectability, only throwing more dust in the air to becloud the whole issue. The spectacle becomes more nauseating with succeeding months.

The efforts for reform, for individual liberty in booking films, which your article notes should be increased. But no matter how they eventuate there is certainly one thing which we all may do if we will. If enough of us were self-sacrificing enough to will it there would be plenty of action. The course of action is this: Let each Christian or dissatisfied patron of the movies deny himself all attendance, boycott the moving picture products—all of them, good, bad, and indifferent! At the same time let organs like your paper increasingly endeavor to create the impression that the best people do not now patronize such a disgusting industry. Nothing else will work quite so well or so absolutely effectively.

Presbyterian church,  
Stanley, N. Y.

WALTER VAIL WATSON.

### Caribbean Seminar

EDITOR THE CHRISTIAN CENTURY:

SIR: A venture of high significance and importance in international relations is being realized this coming February. Latin America has been, through the last years, of increasing interest and concern. Are we in the United States going to be intelligent on questions of vital economic, educational and international import? The Committee on Cultural Relations with Latin America, after a year's study of this question, is now announcing the first annual session of the seminar in the Caribbean.

The members of the seminar will sail from New York on the S. S. Caledonia, February 14, 1931. Visits will be made to San Juan, Puerto Rico; Santo Domingo; Colon, Canal Zone; Kingston, Jamaica; Port-au-Prince, Haiti; and Havana, Cuba. They will return to New York on March 4. We have enlisted a group of able lecturers and leaders of round table discussions: Dr. Ernest Gruening, Dr. E. C. Lindeman, Dr. Leland Jenks, Dr. Samuel Guy Inman, Mr. Charles Thomson and Mr. Carleton Beals. Distinguished Latin Americans, such as Dr. Fernando Ortiz of Cuba and Dr. Moises Saenz of Mexico, are expected to participate in some of the sessions.

Seminar programs are being arranged in San Juan, Santo Domingo, Port-au-Prince and Cuba. There will be conferences with the leaders of the countries visited and visits to educational institutions, social work agencies, etc.

The seminar in the Caribbean is being established by the committee, which has held the seminar in Mexico annually since 1926. Over four hundred men and women have participated in the sessions in Mexico.

Applications for membership and requests for further information should be addressed to

112 East 19th street,  
New York City.

HUBERT C. HERRING.

# NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

## Chicago, in Mass Meeting, Heralds World Peace

At noon on Armistice day a city-wide mass meeting was held at the Chicago temple under the auspices of the Chicago church federation, Conference of Jewish women, Chicago urban league, Chicago woman's aid, Y. W. C. A., and other organizations. Morton D. Hull, of the house of representatives, spoke on "American Moral Neutrality." Rev. Ernest Bourner Allen presided.

## Famous Church Will Celebrate 150th Anniversary

Georgetown Presbyterian church, the oldest church in continuous existence within the old confines of Washington city, will celebrate its 150th anniversary during the week following Thanksgiving. Rev. Frank S. Niles is the present minister. Among the speakers scheduled for the week are Rev. Dr. J. Ross Stevenson and Rev. J. Albert McCartney. Among the celebrated men who worshiped at this church, in its early years, were Washington, Jefferson, Andrew Jackson and Albert Gallatin.

## Einstein Speaks for Jewish Traditions

At a dinner given by the joint committee for the promotion of eastern Jewry, late last month—at which dinner Bernard Shaw described the great scientist as one of the "makers of the universe"—Prof. Einstein said that he had come from retirement at the urgent pleadings of the voice of his people. He urged international Jewry to remain true to its traditions, and expressed his belief that serving the aims of humanity would always remain highest in the scale of Jewish ideals.

## Pro-Labor Leader Ousted from Los Angeles Church Federation

According to the Presbyterian Advance, Rev. Edwin P. Ryland, who since his acceptance of the secretaryship of the Los Angeles church federation in 1926 has won approval as "a leader in both social service and evangelism," has been forced from that office on a basis of overfriendliness with labor. The federation has long had difficulties in raising sufficient funds for its work, and the Advance reports that officers of the federation board informed Dr. Ryland that this failure was largely a result of his friendliness to labor, his work against child labor, etc. Dr. Ryland was formerly pastor of Mt. Hollywood Congregational church of Los Angeles.

## Sir James Jeans Sees World as "Pure Thought"

In a remarkable lecture delivered at Cambridge university, Nov. 4, Sir James Jeans, astronomer and secretary to the Royal society, London, declared that he sees the universe as "a world of pure thought." "Today there is a wide measure of agreement," he said, "that the stream of knowledge is heading toward non-mechanical reality. The universe begins to look more like a great thought than like a great machine. Mind no longer appears as an accidental intruder into the realm of matter; we are beginning to

suspect that we ought rather to hail it as the creator and governor of the realm of matter, not of course our individual minds, but mind in which the atoms out of which our individual minds have grown, exist as thoughts. We discover that the universe shows evidence of a designing or controlling power that has

something in common with our own individual minds, not so far as we have discovered emotion, morality or aesthetic appreciation, but a tendency to think in a way which for want of a better word we describe as mathematical. And while much in it may be hostile to the material appendages of life, much also is akin to

## British Table Talk

London, October 28.

THE White Paper upon Palestine came to most of us as a surprise; the reception of it from the Jews of the world has awakened even the dullest minds to see that a gross blunder has been made.

Leading statesmen have at once attacked what looks

like a clumsy attempt to solve an immediate difficulty by the repudiation of an agreement solemnly made by Mr. Balfour and endorsed by the British government. Mr. Baldwin, Mr. Lloyd-George, General Smuts and others have joined with Lord Melchett and leading Jews to denounce the proposals. They are defended on the ground that they do not mean what they appear to mean. There is no doubt that the government will give way, and perhaps Lord Passfield will become the scapegoat. The government has a hard task in hand to deal with the effects of admitted mismanagement in Palestine; it is not easy to adjust the claims of Arabs and Jews, but one thing practically all of us agree must not be done—the pledge to the Jews must not be broken, nor must the practical ways to carry out that pledge be blocked. Parliament meets this week, and without doubt this question will be raised; and if the government stands by the policy outlined in the White Paper, it will fall. That policy seems to have caused the maximum of irritation in all sections of Palestine; the Arabs do not really care for it, and the Jews count it an outrage. "Difficulties," it is rightly said, "were never solved by a policy of wobble and the breaking of pledges."

## Lord Hugh Cecil and the Dean of Canterbury on Intercommunion

Lord Hugh Cecil entered the lists last week with his customary lucidity and frankness. He does not approve of the Lambeth resolution which permits Anglicans under exceptional circumstances to communicate at non-Episcopal communion services. "If episcopacy," he claims, "be not an ordinance of the catholic church which we are bound to obey, we might go a great deal farther in dispensing with it; but if we are bound to obey, it is indefensible to recommend disobedience. I cannot help supposing that here is . . . the error of thinking of divine grace as a thing one gets from a machine or chemical process and not God's part in a personal relation, in which on our side the main obligation is faithful obedience?" His practical advice is that we should not press now for reunion between the parts

of Christendom which are differently organized in respect to ministry, with which counsel many free churchmen agree. . . . The dean of Canterbury, Dr. "Dick" Sheppard, answered on the following day: "I myself am looking forward in the near future to the privilege of receiving communion in a Presbyterian church at the hands of a Presbyterian minister, and I would ask Lord Hugh Cecil to believe that in doing so I may be as sincerely following the guidance of God for myself as he is in refraining from so doing." Whereupon Lord Hugh rejoined by asking whether Dr. Sheppard believed that the indulgence of a devout idiosyncrasy, however sincerely conceived, will serve any end in the Church of England except chaos.

## Passing of Two Leaders

Dr. W. H. Hutton, dean of Winchester, died last week at Freiburg. He was best known for his long service at St. John's college, Oxford, and for his devotion to Laud and the Caroline ideal of the Anglican church. His life of Wesley, with all its sympathy for the great evangelist, shows that he believed Wesley to have made a grave mistake in compromising his churchmanship by suffering episcopacy to be the order of his people in America and by taking what seemed to the dean irregular measures to establish that order. The dean was so "Caroline" in his ways that he prepared his own memorial tablet and epitaph. . . . A man farther removed from the learned dean than the Rev. Tolfree Parr it would be hard to discover. On Saturday Mr. Parr was setting out to take a preaching engagement at Nottingham when he collapsed on Clapham common station, and died before he could be taken to the hospital. For fifty-five years out of his seventy he had been a preacher among the Methodists. He was an evangelist to the finger-tips, never so happy as when he was appealing for decision. For some years he was a missionary for the Free church council and is said to have preached to over a million hearers. He was never weary of serving such causes as that of temperance or in any campaign on behalf of social reform he could be relied upon to take his part. His best known pastorate was in Surrey chapel. I met him many times and spoke with him now and then, and always thought of him as a cheerful and sincere servant of God, pleading with souls to be reconciled to God. But there must be many in America who remember hearing him dur-

(Continued on page 1430)



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the fundamental activities of life; we are not so much strangers or intruders in the universe as we at first thought."

### Death of Dr. E. C. Dargan, Baptist Leader

Dr. Edwin C. Dargan, for many years

## Special Correspondence from India

Nagpur, October 15.

WITH the breakdown of the peace negotiations with Mahatma Gandhi and other Indian leaders in prison, the government published the names of the persons invited to attend the round table conference in London.

### The Round Table While there are a Conference good number among these about whom it

can be said that they are invited for strategic reasons, some very able and independent men are also attending the conference. The presence of men of the moderate school of political thought like Mr. Srinivasa Sastri, Mr. Jayakar, Mr. M. Ramachandra Rau, and Mr. K. T. Paul, who are also at the same time ardent advocates of dominion status for India, will insure that the cause of India will be safeguarded at the conference, even though no one belonging to the most popular and powerful political party—the Indian national congress—is present. Last November when the viceroy made his famous announcement about the round table conference some of the prominent liberal leaders who are now on their way to London for the conference issued a statement in which they made clear that their understanding of the viceroy's announcement was that the conference was going to meet "not to discuss when dominion status is to be established but to frame a dominion constitution for India with such safeguards and reservations as may be necessary for the period of transition." There are clear indications that the British government will find it very difficult, in the presence of such men, to get across any scheme which will not automatically give to India what Mahatma Gandhi described as "the substance of independence."

### Some Political Leaders Out of Prison

Though the mahatma is still behind the prison bars, his release depending entirely on the will of the British government, some of the leaders who were sent to prison and who have finished their terms of imprisonment have recently been restored to the nation. Among these the most prominent is Pandit Motilal Nehru, who was released for health reasons. He is still very weak, but his advice is available to the workers of the national congress. His son, Pandit Jawaharilal, the president of the congress, has just been set at liberty after six months' imprisonment. Mr. Sen Gupta, the former mayor of Calcutta city and a prominent congressman, is also out of the prison. Mr. K. F. Nariman, a well known Parsi nationalist of Bombay, and Mr. C. Ragagopalachari of Madras are among others who have recently come out of the prison. One cannot say for how long they will be allowed to enjoy freedom; but for the moment their services are once again at the disposal of the nation. As the result of the conferences and consultations that have been going on with some of these released nationalists the congress is making plans for carrying on the fight with the government with redoubled energy.

The setting up of arbitration boards for the settlement of civil and criminal cases now tried before government courts is one of the new things contemplated by the congress. The program for the boycott of British goods, and for the picketing of liquor shops is to be continued as before. Naturally these plans of the congress have aroused the government to take action. The viceroy has in the course of the last few months promulgated eight special ordinances which arm officials with extraordinary powers for dealing with the civil disobedience movement. Just now a ninth ordinance has been passed by Lord Irvin's government which aims at dealing the final and crushing blow to the congress.

\* \* \*

### The Ninth Ordinance of Viceroy Irvin

Everybody who knows Lord Irvin assures us that he is one of the best viceroys that India has had. He is a devout Christian, and very keen indeed to do the right thing by India. But he is faced with a situation similar to that which Marcus Aurelius had to face in regard to early Christians. As the head of a government which believes in governing he has to satisfy the demands of his agents for powers and more powers to deal with the extraordinary situation that has arisen in India. The ordinances passed against the public press, against picketing liquor and foreign cloth shops, are still in force. Thousands of men and women from all stations of life have simply ignored these ordinances and carried on the program laid down by the congress, thereby exposing themselves to baton charges, arrest and imprisonment. Very few of those arrested try to defend themselves before the courts. They go to prison cheerfully and bravely endure the hardships of prison life. The government, feeling the need of still more drastic measures, has persuaded Lord Irvin to issue the latest ukase which will enable local governments to take effective measures for the occupation of immovable property and for the forfeiture of movable property used for the purpose of any association declared to be unlawful. The Bombay government in accordance with this ordinance has already declared several congress organizations unlawful. The places where congress volunteers meet and the funds placed at their disposal can now be forfeited by a simple order of the executive. That such drastic measures should be taken to put a stop to the civil disobedience movement was actually suggested some time ago by the European association in India. It remains to be seen how the congress, deprived of its foremost leaders, with the few leaders they have in constant danger of being arrested and imprisoned, and now threatened with extinction by the extraordinary powers of forfeiture of any movable or immovable property its various organizations may be using, will fare in the next few months. The congress may be crushed, but it will be at the risk of alienating

(Continued on next page)



a leader of Southern Baptists, as pastor, teacher, convention president and editor, died at the home of his son in Chicago, Oct. 26. For several years he served as president of the Southern Baptist convention, and for about 20 years he was professor of homiletics in the theological seminary at Louisville. Later he served as editorial secretary of the Sunday school board at Nashville.

#### Dr. Bernard I. Bell Reports St. Stephen's College Near Financial Disaster

In his annual report, Dr. Bernard Iddings Bell, warden of St. Stephen's college, experimental venture of Columbia university in higher education, stated that the school—which was incorporated in Columbia's educational system two years ago—is “probably the worst supported, the most inadequately endowed of all American colleges,” and is now threatened with financial disaster. He asked for a million and a half additional endowment, or annual grants of \$75,000 a year.

#### Tagore on Religious Unity

In the November issue of World Unity, Sir Rabindranath Tagore declared that “it is high time for us to know how much more important it is in the present age to be able to understand the fundamental truth of all religions and realize their essential unity, thus clearing the way for a worldwide spiritual comradeship, than to preach some special religion of our own, with all its historical limitations.” Today, he said, “science has offered facilities that bring the human races outwardly close to one another, yet curiously enough it is our religions that impiously maintain the inner barriers that separate and often antagonize nations and peoples.”

#### Dr. Stockdale Leaves Chicago and Goes to Montreal

Rev. Allen A. Stockdale, who was called

to Rogers Park Congregational church, Chicago, from Toledo, O., has carried through a financial campaign to save the church property from the hands of a receiver, and has been completely successful

in this effort. The drain upon the membership, however, has been so heavy that their budget of operating expenses must be reduced to figures which do not warrant Dr. Stockdale's continuing the program

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#### INDIA CORRESPONDENCE

(Continued from preceding page)

altogether the sympathies of Indian people towards the British.

\* \* \*

#### Violence Coming to The Front

A danger greater than any of those mentioned above is the emergence of violence from the despair to which people keen on winning independence for their country are being driven by these drastic measures. Already there have been cases of violence towards police officials and others. There is a strong party among the younger nationalists who are not inclined to follow the mahatma in his non-violent methods of winning independence. Some others are nonviolent only for reasons of expediency. The large bulk of the masses is still nonviolent and peace loving in their outlook. But under the stress and strain of the present conflict one need not be surprised if the cult of the bomb and the dagger becomes popular among the common people. That will spell the ruin of India, and consequently the ruin of the British in India. These are therefore very critical days for India. We will watch with anxiety how the congress will react to the latest ordinance of the viceroy and give the lead to the people at this most difficult hour.

P. O. PHILIP.

which he accepted in assuming this work. Beginning Nov. 30, therefore, he is to serve as stated supply preacher at the American Presbyterian church, Montreal, from which field Dr. Lynn Harold Hough retired to accept a professorship at Drew seminary.

#### Dr. Ames Resigns After Thirty-Year Pastorate

While his congregation is still celebrating the completion of what it hopefully called "the first thirty years" of his pastorate, Dr. Edward Scribner Ames has presented to the University Church of Disciples of Christ his resignation, effective Dec. 31. While no action has been taken upon the resignation, the terms in

which it is presented leave no alternative but to accept it. The condition of Dr. Ames' health necessitated granting him a complete vacation from pulpit and pastoral duties from June 1 until the end of the year. The continuance of the trouble makes it impossible, in his judgment, to carry the overload of work involved in his triple responsibility as a professor of philosophy in the University

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## Special Correspondence from Pittsburgh

Pittsburgh, Pa., November 7.

**EVEN** the New York Times ran an editorial upon "Ten Years of Radio." Exactly ten years ago last Sunday, November 2, KDKA sent out its first feeble broadcast. It was the returns of the Harding-Cox election. To

#### Ten Years of Radio

day we are told that the annual sales of radio equipment reach \$800,000,000, while 14,000,000 receivers, as many as telephones, catch the paid programs which set the air in vibration. It is a new public utility, regulated by the government and employing, in various ways, hundreds of thousands of workers. The Times ranks the importance of this invention next to the invention of printing. But please remember that it was Pittsburgh that started this thing. Two blocks away from my office stands the superb Calvary Episcopal church, and near the main entrance is a bronze plate stating the fact that Calvary was the first church in the world to broadcast its services. Dr. E. J. Van Etten was the enterprising pastor who first saw the power of this new invention. Just now he is experimenting with a new electrical musical device called "theremin," which may have a great future, also. Dr. Percival Barker, of the Point Breeze Presbyterian church, was the second to use the radio, while our church was third in the world to employ it. In those days, nine years ago, we used to receive bushels of letters relating the rare experience of hearing a distant church

service. Now, if we get a dozen letters we are happy. However, the letters are more significant now. Formerly many people were attracted to our churches by means of the radio; now, I sometimes think that members stay at home to listen. Our board, however, refuses to give up the radio service although the price has been increased to approximately \$75 per service.

#### What Is Happening To Evangelism?

The days when Billy Sunday swept this steel-town with his fiery eloquence and induced thousands to walk up the "sawdust trail" seem like ancient history. He is reported to have taken better than \$45,000 out of this town with him. Today, one notices the singular lack of special evangelistic appeals. The old "protracted" meeting has disappeared. Each year some part of our city seems to try "visitation evangelism." This year, at this particular time, the charming suburb of Bellevue, one of our most exclusive and beautiful sections, is having Dr. Guy Black in a combined suburban effort to round up the unsaved. Since the movement is just starting it is too early to predict its outcome. In former years the plan has been quite fruitful. Wherever the pastors have been able to recruit large and earnest groups of personal workers, the results have been satisfactory. The chief criticisms are that, too often, the method is premature and spasmodic. However, almost any method is better than utter indifference.

#### Lutherans Observe Anniversary

Pittsburgh has many powerful Lutheran churches. Like a mighty fortress stands this sturdy denomination. Last Sunday they celebrated the 400th anniversary of the Reformation. Thirty-five hundred faithful followers came out to special afternoon and evening meetings. A large choir of 140 Lutheran voices sang brilliantly and inspiringly. Sermons were delivered on "The Confession's Vitality" by Dr. Walter C. Schuette, president of the eastern district of the American Lutheran church, and by Dr. A. G. Merckens on "Following the Fathers."

#### An Unusual Experiment

Pittsburgh has an interesting movement in the Christian Laymen's association. A layman, Mr. Walter P. Fraser, president of the McCann food stores, has for years quietly and constantly labored for deeper prayer life and personal evangelism among the Christian men of our city. The movement has grown until now four full-time

(Continued on next page)

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of Chicago, dean of the Disciples Divinity house, and pastor of a large church. He will continue his activities in the first two functions.

#### At the Catholic Congress Held in Buffalo

Over 1,000 delegates were present at the fifth annual Catholic congress of the Episcopal church held in Buffalo, Oct. 24-26. Bishop Burleson, of South Dakota, who presided, plead with his listeners to remember that they were a part of the great Episcopal church, and that they should not allow their enthusiasm for Anglo-catholicism to crowd out the great purposes of the church on which all members were united. He quoted the words of James De Koven, uttered several years ago: "Let us remember that the questions which divide us are infinitely petty in the light of the work which we are called upon to do." The general theme of the congress was "The Church, the Body of Christ."

#### Report Shows Gain in Attendance In Presbyterian Colleges

A statement recently issued by F. E. Stockwell, of the Presbyterian board of religious education, indicates that the enrollment in 33 Presbyterian colleges this year is 13,642, as compared with 13,406 in 1929.

#### Memorial for Bishop Brent Is Completed

Rev. Charles A. Jessup, rector emeritus of St. Paul's cathedral, Buffalo, who recently returned to America from Europe, announces the completion of the monument to Bishop Charles H. Brent at Lausanne, Switzerland. The monument was placed, Oct. 15, on the final resting place of Bishop Brent in the Protestant cemetery

#### PITTSBURGH CORRESPONDENCE (Continued from preceding page)

secretaries are employed and a daily clinic for souls is conducted. Literally hundreds of workers are enlisted. No statistics are collected or given publicly. The Rev. John Nelson, formerly pastor of the Christian church at Erie, Pa., is now leading in this work. Retreats are held for various groups at all seasons. Meetings are conducted in scores of churches for various classes and groups. Hundreds of men are continually on a quiet hunt for souls. Remarkable cases are continually appearing.

#### A Soul Clinic

One of the most fascinating aspects of this movement is the clinic for souls which is open daily in the Diamond bank building. People keep coming in, asking what is the matter with them. Modern psychology is combined with deep religious convictions to set these people straight. The case records of these interviews would make a valuable book. The interesting thing is that people do come and that they are positively helped. Mr. Nelson tells me that hundreds of volunteer workers are in the ranks and that so many requests for meetings come in that they have difficulty in meeting the needs. Here is a movement which offers profitable study and imitation by other cities. Maybe this quiet, deep method holds rich deposits for cities all over the world.

JOHN RAY EWERS.

of Bois de Vaux at Lausanne, where he was buried at his dying request. The monument was designed by Ralph Adams Cram, famous architect who is also a godson of Bishop Brent; it was made possible by the contributions of more than 4,000 members of the western New York diocese. "Lausanne does not forget Bishop

Brent," said Dr. Jessup; "hundreds of visitors from many lands have made the pilgrimage to his grave during the past year."

#### Syracuse U. Promotes Chapel Services

Syracuse university has started in on its

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academic year with two regular Sunday services in the new Hendricks chapel, and also a 20-minute daily morning service and an afternoon organ recital of a devotional character. Attendance at all these services is voluntary, and the early weeks have shown a steady gain in attendance.

Clothing Depot at Dr. Holmes's Church

A clothing depot will be maintained this winter at the Community church, New

York, ministered to by Dr. John Haynes Holmes, to aid in meeting the unemployment emergency. Dr. Joseph Ernest McAfee, director of the community service department of the church, will be in charge.

Dr. Barclay Confers with Japan Educational Leaders

Dr. Wade Crawford Barclay, secretary of the joint committee on education in foreign fields, accepted an invitation of

## Special Correspondence from New England

Somerville, Mass., November 1.

THAT typical Boston institution, the Twentieth Century club, has resumed its Saturday luncheons with its usual galaxy of distinguished speakers. Disappointed in its expectation of hearing

Rabindranath Tagore today, a week ago it "Coeducation of Mind and Body" listened for the second time to Dr. L. P. Jacks,

editor of the Hibbert Journal. He chose the apparently unsensational topic of education, but his message was revolutionary. He told of a Japanese investigator who reported to his government that in English universities both intellectual studies and athletics were vigorously pursued but kept far apart. The newer and truer conception of education, Dr. Jacks maintained, is that body and mind must be trained together. We do our thinking with more than the brain. A phrase quoted from the poet Donne comes nearer to the truth: "As if her whole body thought." Modern competitive athletics teach a man to run at maximum speed; coordinated physical and mental training would enable him to walk with the minimum fatigue. The technique of such education has been best worked out in Sweden, "the most cultured nation in the world." An Englishman, seeing in Rome 10,000 girls from all parts of Italy give a demonstration, returned with a new respect for fascism and admiration for the new education. In an English factory, where the system has been introduced among the employees, the day's toil is borne with less fatigue and a new sense of physical vigor gives zest for evening studies and cultural courses. Said the manager: "We are becoming a university!" In a "public school" the boys come from their exercise, not as before weary and dull, but refreshed to take up Latin and Greek. Rivalry in sports may be diminished, but that is not wholly to be regretted. That veteran in the cause of peace and social progress, a founder and former president of the club, Edwin D. Mead, pertinently reminded its members that at that very hour, in Harvard stadium, the opposite of what Dr. Jacks advocated was exemplified: "Thousands indolently watching a handful of men violently struggling in that which always secures the front-page in our newspapers—conflict!" The remark was vigorously applauded.

### What of the Youth Of Our Day?

Education suggests the rising generation. The past month I have had three striking glimpses of what is going on among our youth. The attendance at the young people's meeting of the Framingham Baptist association on Oct. 13, according to a newspaper report, was "the largest since the organization started, 58 years ago." A pennant and a shield, awarded for the largest delegation, were both won by the young people of the Norfolk Fed-

erated church, Baptist-Congregational, greatly to the satisfaction of its young pastor, Rev. Frederick MacArthur. Federation increases rather than diminishes denominational loyalty. . . . A local branch of the young people's religious union of Unitarian churches meets Sunday afternoon in the home of the pastor at Duxbury, Rev. Dudley R. Child, for business, worship, discussion and a dainty supper. On Oct. 5, the season's program not having been arranged, the topic itself was chosen impromptu. "Are young people interested in the church? Why?" Fifteen high school boys and girls debated the question with animation and refreshing candor. They thought that the few orders of services used were too monotonous. Challenged to prepare a service themselves, they hesitated. Asked if they would like the churches closed, some thought that it would make little difference in the community life. Others reminded them that all the leaders in high school were connected with some church. Their very criticisms showed that they were genuinely interested. The county organization of young people was reported as actively maintained. Refreshments were being served when a young man hurried in: "I hoped to get back sooner. But I had to take up a party for an hour's ride from the flying field. We went only about 90 miles." Modern youth, but not uninterested in religion! . . . Methodist churches, at least, are reviving the temperance pledge. How can children who have never seen a saloon be made to realize the need and danger? At People's church, Newburyport, Oct. 26, the pastor, Rev. A. C. McGilton, told how in their own city, John B. Gough promised his dying wife that he would never drink again until her own hand gave him the glass, and when she had become unconscious, placed it in her convulsive grasp that, keeping the letter of his pledge, he might yet gratify his terrible appetite. Moved, if not understanding fully, the whole intermediate department thronged up to tables and piano to sign, while primary children took home the pledge for their parents to approve.

### Rabindranath Tagore, an Invalid But an Influence

A caller upon the Hindu poet at Williamstown, Mass., wrote to the New Haven Journal-Courier to stir up interest in his coming to that city: "Sitting at his writing table, in flowing robes, with hair and long beard of snowy white, he presented a striking figure. There shone from his wonderful eyes a light which could be the revelation only of a soul of perfect purity and love. I have never seen such an expression in any one's eyes, except in the otherwise entirely different face of Gandhi." The advice of a heart specialist compelled Dr. Tagore to cancel all his engagements. While he lay ill in the home of Dean W. P. Ladd of Berkeley divinity

(Continued on page 1429)



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the Japan Methodist church, and is now in Japan conferring with leaders of that country in the interests of religious education.

### New Hartford Seminary Head Sees "Double Duty" for Religion

"The double duty of religion is to keep truth alive and to keep life true," said Dr. Robbins W. Barstow in an address delivered in connection with his inauguration as president of Hartford seminary foundation, Oct. 28. The inaugural exercises were attended by representatives of more than 50 seminaries and colleges of the country. Dr. W. Douglas Mackenzie, president emeritus, and M. W. Jacobus, dean emeritus of the seminary, had part on the program. Dr. Barstow declared that effective religion can only be interpreted apart from outworn traditionalism and meaningless professionalism. "It must come to grips with the real stuff and substance underneath and behind the experience of the ordinary individual."

### Dr. C. M. Sheldon Preaching Peace Throughout U. S.

Dr. Charles M. Sheldon, of Topeka, at the instigation of Fred B. Smith, moderator of the Congregational churches of the U. S., and others, has undertaken a nation-wide program of lectures on international peace and the movement for the abolishment of war. He has already addressed meetings in Oklahoma and will be in the far west until mid-December.

### Inter-Race Meet in Old Church Of Jefferson Davis

A hundred leaders of the principal white church groups of Virginia met October 29 in St. Paul's Episcopal church, Richmond, where Jefferson Davis and Robert E. Lee attended in civil war days, and discussed race relations, and plans for their improvement. Prominent Negro leaders presented the case for colored people, discussing schools, health and housing, courts, etc. White speakers considered what church people could do to better conditions. The meeting was called and presided over by Dr. Ben R. Lacy, head of Union seminary, Richmond. Dr. R. R. Moton, of Tuskegee, made an extended address. Resolutions adopted hit especially at lynchings and at the reproduction of the film, "The Birth of a Nation."

### White House Conference on Child Protection

The conference on child health and protection, arranged by President Hoover, will be held in Washington Nov. 19-22, and members of the committee, who have been engaged in studies for more than a year, will consider reports and recommend further action. Secretary Wilbur will open the conference, and the President will speak at the first session, his address being nationally broadcast.

### "Socratic Sermon Series" at St. Louis Church

An unusual experiment is being made at First Congregational church, St. Louis, on November Sunday evenings. The leaders, seated on the platform, conduct informal discussions on such problems as: the economic situation, man vs. machine, lawlessness, race prejudice, church membership—each subject claiming one evening for discussion. The personnel of

the series is made up of leaders in progressive thought of the city, among them J. T. Clark, director of the St. Louis urban league; E. M. Grossman, member of the Interracial commission; Hon. Charles Hay, candidate for U. S. senate; G. A. Hoehn, editor of St. Louis Labor, and Theodore Lentz, assistant professor of education at Washington university. At the November meeting among the suggestions was that the war appropriations be used for the relief of the unemployment situation.

### Dr. C. F. Wishart Assails "Learned Pundits" in Sermon

"A confident faith in Christ and the God revealed in Christ is the balm for the troubled age in which we live," said Pres. Charles F. Wishart of the College

of Wooster, in his sermon at Princeton seminary chapel, Nov. 2. He assailed "the learned pundits who know all about history, sociology, philosophy and psychology, but know practically nothing about religion."

### Peace Society Organized At Oberlin

In a voluntary meeting attended by about 800 students and faculty members of Oberlin college, the Oberlin Peace society was recently organized, with a membership of 713; 120 of these pledged themselves to additional study and more active participation in the cause of peace. Dr. Oscar Jaszi, at one time minister in Count Karolyi's cabinet in Hungary, and now professor of political science at Oberlin, addressed the assembly on the neces-

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sity of something more than good will in solving the problems of peace—namely, a systematic study of these problems. "In a single decade," said Dr. Jaszi, "we have done more talking about peace than in all of the ages previous, and yet there is more dynamite, more gunpowder, more shells, more poison gas, both in the physical and figurative sense, than there was before the war."

## Woman Zionists Demand Reversal Of Britain's New Policy

At a meeting in New York city of the Women's Zionist organization of America, held Nov. 5, Zionist leaders voiced a demand for the reversal of Britain's new policy of restricting Jewish settlement in Palestine, as expressed in the White Paper handed down by the labor government. Felix M. Warburg, who recently resigned as American head of the

Jewish agency as a protest against the new policy, expressed confidence that the "white paper" will not be allowed to stand as the British policy.

## E. Stanley Jones Receives Wide Hearing in India Meetings

During recent weeks Dr. E. Stanley Jones has spoken in more than a dozen colleges and schools of India, besides church meetings. At Madras, a 20-day series was arranged for, and he had a hearing from 700 to 1,000 the first week, chiefly non-Christians. Two to four hundred persons remained each evening for after-meeting questions.

## New York Church Renews Bread Line Activities

An offer of Rev. Randolph Ray, of the "Little Church Around the Corner," famous New York Episcopal church, and

## Special Correspondence from Detroit

*Detroit, November 8.*

TO most of the rest of the country the interesting fact in our recent election was the return of the Hon. James Couzens to the senate. Mr. Couzens had for his opponent in the primary last September former

**Couzens Goes Back To the Senate**

Gov. Chase S. Osborn, eloquent, versatile, with a touch of the Rooseveltian in his makeup. But Mr. Couzens defeated him more than six to one. It is safe to say that the senior senator from Michigan is unbeatable at the ballot boxes in this state. Along with Henry Ford he is our most distinguished fellow townsman, a multimillionaire before he was forty, due to his connection from the beginning with the Ford motor company. Mr. Couzens' advent into politics was first as police commissioner and then mayor of Detroit. He made good in both offices. He was serving as mayor when Gov. Groesbeck appointed him to the senate. Couzens is smooth shaven, gray haired, ruddy faced. His eyes are a gray blue and just a little "steely." He is not an orator and he once remarked to me in the only interview I ever had with him that he would give a million dollars to be able to speak like Senator Borah. Couzens is no Cicero but he is a hard hitting, convincing, straight shooting speaker. He calls a spade a spade, all right, and then some. He believes in the capitalistic system but thinks it is in a bad way. He is a champion of the laboring man and of little children, also a good friend of the colored race. He has given away ten millions of dollars for the needy children of Michigan, and when the public school in the little town of Bath, this state, was destroyed by a maniac who exploded a bomb, wrecking the building and killing scores of children, Senator Couzens sent a hundred thousand dollars to that stricken community. He is a republican but independent and takes orders from nobody. His judgment is good, his mind orderly. He is a credit to the country and a shining light in Michigan. By birth he is a Canadian. He is not a churchman.

**The One and Only Henry Ford**

Mr. Henry Ford has returned from

Europe where he and Mrs. Ford spent the summer. They took in the Passion play and were guests of Anton Lang, the former Christus. Mr. Ford is front page news always, here at home, everywhere. No newspaper in this city criticizes Mr. Ford. One of our city papers instructed its premier writing man that he was absolutely a free lance except—he was to say nothing good about Senator Couzens and write no criticism of Henry Ford. Mr. Ford is harder to see than the President of the United States or the pope at Rome. Perhaps it is necessary to hedge him about with every precaution. He occasionally appears at public functions, a rather slender figure with graying hair, lean face, immaculately groomed in quiet clothes, usually gray. Detroit owes much to Mr. Ford. He put this city into its place in the sun. In some ways he is a paradox. He stands for the highest wages and for the short working week. He is generally supposed to be the working man's benefactor, but during my ten years' residence in this city I have yet to meet an employee of Mr. Ford who exhibits an enthusiastic loyalty to his famed employer. I do not say such are not to be found. I haven't met them, but then I haven't looked for them. Mr. Ford's son Edsel is widely popular. Great things are expected of him. He is singularly free from criticism. One of the best things about Henry Ford is the character of his friendships. John Burroughs was his friend and Thomas A. Edison is a boon companion. He is on intimate terms with Mr. Harvey Firestone and the story is that there are several old time friends, plain people living in these parts, with whom Mr. Ford loves to be. Mr. Ford's interest in historical shrines and his program of preserving Americana is worthy of praise. Religiously he is an Episcopalian, and in recent years has shown a little more interest than formerly in churches. He is an ardent defender of the 18th amendment, a prohibitionist who carries a mighty wallop to use against the wets. Somehow I have a "hunch" that before Mr. Ford goes out on the Great Adventure he will disclose a purpose or devise a plan that will reveal the man as the unquestioned friend of the masses, the disinherited and the long wronged. So mote it be! **EDGAR DEWITT JONES.**



other clergy of the New York diocese, to renew for a month the breadline conducted last winter, has been welcomed by city officials as a temporary method of relieving the unemployment situation.

#### Kellogg Says People Must Devote Themselves to Peace

Frank B. Kellogg, former U. S. secretary of state, who has just been installed as a judge of the world court, told an associated press reporter that if the nations of the world would say, "We want peace,"

they would get it. Mr. Kellogg said he was quite optimistic about efforts being made on all sides for advancement of world peace. "Fortunately," he said, "the world progresses and does not go backward. The question is simply whether the politicians and the people wish to devote themselves to peace."

#### Seattle Rector Renounces Episcopal Ministry

Rev. John A. Staunton, well known for his work among the Igorots at Sagada in the Philippines, which he left about six years ago to accept a rectorship in the poorer parts of Seattle, Wash., has re-

????????????

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nounced the ministry of the Episcopal church, giving as grounds for his renunciation his disagreement with the pronouncements of the Lambeth conference. According to the Churchman, Father Staunton "was respected and loved even by many who did not agree with his extreme presentation of the church's teaching and practice, which was considered by many as Roman rather than Anglo-Catholic." Father Staunton has accepted a position as teacher of English at Notre

Dame university, where he was preceded by his brother, Rev. Henry C. Staunton.

### Succeeds Bishop Sherrill at Trinity Church, Boston

Rev. Arthur L. Kinsolving, who succeeds Bishop Henry K. Sherrill as rector of Trinity church, Boston, occupied his new pulpit for the first time on Oct. 26. In his sermon he pleaded for "plain living and high thinking" on the part of those who would follow the way of Jesus.

### BRITISH TABLE TALK

(Continued from page 1421)

ing his journeys, which were many, in their country.

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#### Is Britain Moving Romeward?

Another man of letters, Mr. Evelyn Waugh, has entered the Roman church. The Church of Rome has reason to be proud of its recent converts from the ranks of writers. What has drawn Mr. Waugh he has himself explained in a clear and reasonable article. It is not the ritual nor the skillful arts of Jesuit priest that have won him; nor does he want his mind made up for him. He sees a choice between Christianity and chaos. We are in danger, he thinks, of losing all that western culture stands for. "The loss of faith in Christianity," he says, "and the consequent lack of confidence in moral and social standards have become embodied in the ideal of a materialistic, mechanized state, already existent in Russia, and rapidly spreading south and west." But Christianity exists, in his judgment, in its most complete and vital form in the Roman church. That is one reason why he has entered it. . . . But is Britain as a whole becoming Roman? Father Woodlock, the very able Jesuit of Farm street, takes a long view. After fifty years, he thinks, there will be two main divisions of Christians. On the one hand there will be one united Protestant church, long disestablished; it will have a meager official faith and will preach "the non-miraculous Christ of modernism." Its moral discipline will be elastic. Over against this will be the Roman Catholic church much as she is today, uncompromising in its creed. But the world, as he sees it, in that day will be still farther away from traditional Christianity than it is today. Romanism will be the chief foe of modernism then as now; and it will gain more converts than it does now. The Jesuit preacher and writer, it will be seen, does not anticipate any conquest of Britain by his church, but a movement along lines already clear into two great churches, one modernist and comprehensive, the other standing fast by the traditional faith and refusing to make any compromise.

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#### And So Forth

An important conference begins today in London upon the provision of opium compounds. The purpose is to discover what are the real needs of the nations for the medicinal use of opium. . . . The delegates for the India round table conference are arriving; Mr. K. T. Paul is here, feeling, as he must, the gravity of the decisions to be made. It is said that the viceroy has submitted a weighty mem-

orandum for the consideration of the conference. This may sit for three months, but it can scarcely be prolonged beyond January. . . . The youngest son of Lord Parmoor, Mr. R. Stafford Cripps, has been appointed solicitor general. . . . Dr. Carr, the new bishop of Hereford, is a moderate evangelical, trained at Ridley hall. . . . The conservatives are holding a party meeting on Thursday this week; once more they will decide whether Mr. Baldwin is to go or not, probably not.

EDWARD SHILLITO.

### BOOKS RECEIVED

George Whitefield the Awakener, by Albert D. Belden. Cokesbury, \$3.00.  
Richard Henry Tierney, Priest of the Society of Jesus, by Francis X. Talbot. America Press, An Introductory Study of the Family, by Edgar Schmiedeler. Century, \$2.50.  
The Logic of Discovery, by R. D. Carmichael. Open Court, \$2.00.  
Religious Aspects of the Conquest of Mexico, by Charles S. Braden. Duke University Press, \$3.50.  
Jungle Portraits, by Delia Akeley. Macmillan, \$3.50.  
The Magic Canoe, by Frances Margaret Fox. Laidlaw, \$1.50.  
Timothy Crunchit, by Martha Jane Ball. Laidlaw, \$1.50.  
Why I Am and Why I Am Not a Catholic, by Hillaire Belloc and others. Macmillan, \$2.00.  
The Romance of the Bible, by James Paikie. Lippincott, \$3.00.  
The Long View: Papers and Addresses by Mary E. Richmond. Russell Sage Foundation, \$3.00.  
City Bosses in the United States, by Harold Zink. Duke University Press, \$4.00.  
The Issues of Life, by Henry Nelson Wieman. Abingdon, \$2.00.  
Social Work Year Book, 1929, edited by Fred S. Hall. Russell Sage Foundation, \$4.00.  
Success, a novel, by Lion Feuchtwanger. Viking, \$3.00.  
Golden Age Sermons, by Thomas W. Dickert. Revell, \$1.50.  
The Lives of a Bengal Lancer, by F. Yeats-Brown. Viking, \$2.75.  
The Bantu Are Coming, by Ray E. Phillips. Smith, \$2.00.  
The Monastery by the River, by Stanley Russell. Smith, \$1.25.  
Great Themes of the Christian Faith, edited by Charles W. Ferguson. Smith, \$2.00.  
At the Foot of the Rainbow, by Margaret T. Applegarth. Smith, \$1.50.  
New Girls for Old, by Phyllis Blanchard and Carolyn Manasses. Macaulay, \$2.50.  
Life's Masterpieces, by Elwin L. House. Revell, \$2.00.  
The Indian Twins, by Lucy Fitch Perkins. Houghton, Mifflin, \$1.75.  
Man the Problem-Solver, by Harold Benjamin. Houghton, Mifflin, \$3.50.  
Dixon's Cubs, by John C. Moore. Houghton, Mifflin, \$2.00.  
The Religion of John Burroughs, by Clifford H. Osborne. Houghton, Mifflin, \$1.25.  
George Washington, Commander in Chief, by Thomas G. Frothingham. Houghton, Mifflin, \$5.00.  
London's Old Latin Quarter, by E. Beresford Chancellor. Houghton, Mifflin, \$4.50.  
Old Boston (England), by Mary R. Lambert and R. Walker. Houghton, Mifflin, \$2.50.  
American Speeches, by J. Ramsay MacDonald. Houghton, Mifflin, \$1.50.  
Contemporary Social Movements, by Jerome Davis. Century Co., \$5.00.  
Pied Piper, by Daphne Muir. Holt, \$2.50.

# The Spirit That Wins Battles!

ON Saturday, November 8, after 48 hours of intensive labor The Christian Century sent out to all its subscribers an Open Letter. In that letter were enclosed six Special Rate Certificates which subscribers could use to secure new subscribers for the next year during which national agitation of the prohibition issue will be at a maximum.

On Tuesday, November 11, the mails began to bring the first responses. *The very first letter to reach the business office of The Christian Century contained 8 new subscriptions and the personal cheque of the minister who sent them in.*

AS an example of what it is possible for an aroused reader to do, here is that first letter. Names have been changed, so that no one will be embarrassed by the publication of what was meant as a personal communication. But otherwise, the letter is printed just as it was written.

Mr. Robert L. Willett, Business Manager,  
The Christian Century,  
440 South Dearborn Street,  
Chicago.

My dear Mr. Willett:

Strangely enough, I had just decided to send in the names of three or four outstanding men of my city to whom I wanted The Christian Century to come for a year, at my expense. I knew your editors would have some earnest things to say in the matter of the recent election, and that a fearless and forward-looking policy would be adopted in the light of that election and its implications.

And here comes your special rate letter, which enables me to send in eight names instead of three or four. It is needless for me to say that I am happy to take advantage of this opportunity.

I know you can't bother with a personal description of each one of your many subscribers, nor do you care how many teeth (if any) each one possesses. But this list of men is interesting, and in this important industrial city represents a good deal of brains. Have you time to peruse it?

SMITH: Lawyer. Teacher of men's class. Orthodox in his thinking. Fine spirit. A rare man. Presbyterian.

JONES: Lawyer. Has been state senator for a long time. Just defeated by democratic victory, but thinks that's a good thing! A Congregationalist.

BROWN: Judge of circuit court. Popular. High-minded. Member of no church. Occasionally attends Presbyterian.

GREEN: Superintendent of schools. Episcopalian.

WHITE: Chief auditor Universal Tin corporation. Episcopalian, but attends Presbyterian. A well-read man.

BLACK: Lawyer. Popular. Wobbling on prohibition. Presbyterian.

DOE: President City bank. Presbyterian.

ROE: Responsible position in Tin corporation. No church; leans toward Presbyterian. Independent in his thinking.

Thanks for your letter, which doubled my subscribing capacity! And more power to your good journal!

HERE'S the spirit that wins battles! Here is the word of a man who understands the magnitude and importance of this prohibition fight. This man picks eight key men—men whose opinion carries a long way beyond themselves—and makes them subscribers to The Christian Century for the coming year.

Follow his example! By that, we do not necessarily mean that you should pay for the subscriptions of others. In fact, we prefer to have the new readers pay for their own subscriptions.

But do these things, at once:

1. Read again carefully the special editorial on page 1403: "A Solemn Responsibility."

2. Make a list of the persons in your community who ought to be reading The Christian Century during coming, critical months.

3. Use the six Special Rate Certificates sent you in the open letter to secure the subscriptions of six of these persons.

4. Send for as many more Special Rate Certificates as you will need to secure the subscriptions of the other persons on your list.

And, please, do it *now*. This battle starts *now*. See that the new subscribers are in on it from the start.

If, by some mischance, your Special Rate Certificates have not reached you, use this coupon:

THE CHRISTIAN CENTURY,  
440 South Dearborn Street,  
Chicago.

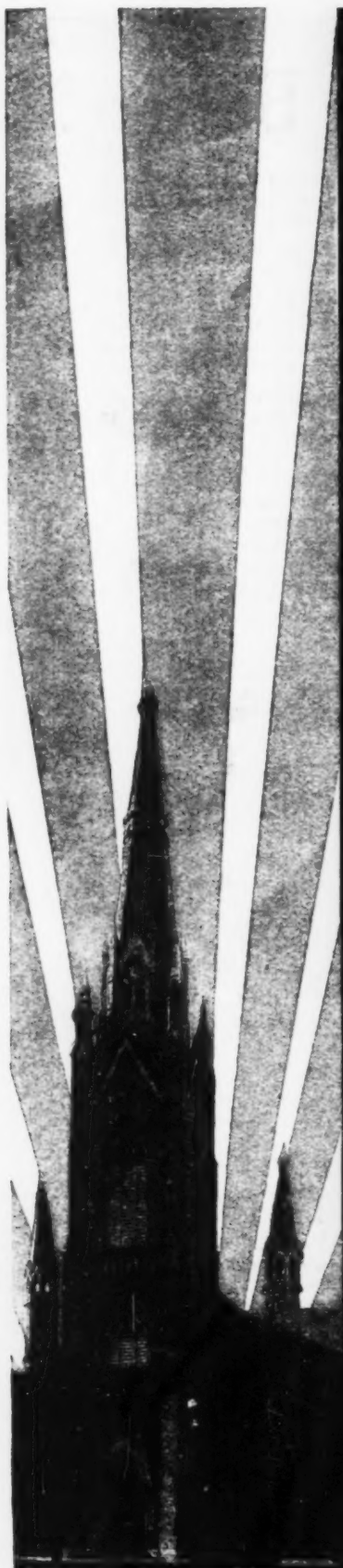
For some reason I failed to receive my copy of the Open Letter with accompanying Special Rate Certificates. Please mail me one at once.

Name.....

Address.....

☐ If you received letter, have used up Special Rate Certificates, and need more, check here, sign, and mail.





# The OUTSTANDING SUCCESSSES



AMERICAN CHURCH AND CHURCH SCHOOL HYMNAL compiled and edited by W. W. M. Hockleman, Minister of Worship, Butler University. This book was selected as the official Hymnal of the Tenth World's Sunday School Convention. Here are a few comments: "Ideal from start to finish. Selections and arrangement of Hymns and Scriptures together with Picture Studies will greatly increase interest in Bible Study and Worship." "This book is a great step forward. The production of this work must have cost much in careful and conscientious preparation. It will raise the tone of worship wherever it is used." Complete Orchestration \$3.75 per copy, postpaid, \$65.00 per 100 not prepaid.

AMERICAN JUNIOR CHURCH SCHOOL HYMNAL compiled by Edward R. Bartlett, D.D., Professor of Religious Education, DePauw University, assisted by Dean R. G. McCutchan, Director, DePauw School of Music. This book is being found invaluable for church schools as it contains many songs to which Junior leaders never before have had access and which are ideal for themes around which to plan Junior programs. The picture studies also are of much practical value to leaders. One critic says: "This book should be in the Junior Department of every Protestant Church in the United States". \$3.75 per copy, postpaid, \$60.00 per 100 not prepaid.

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